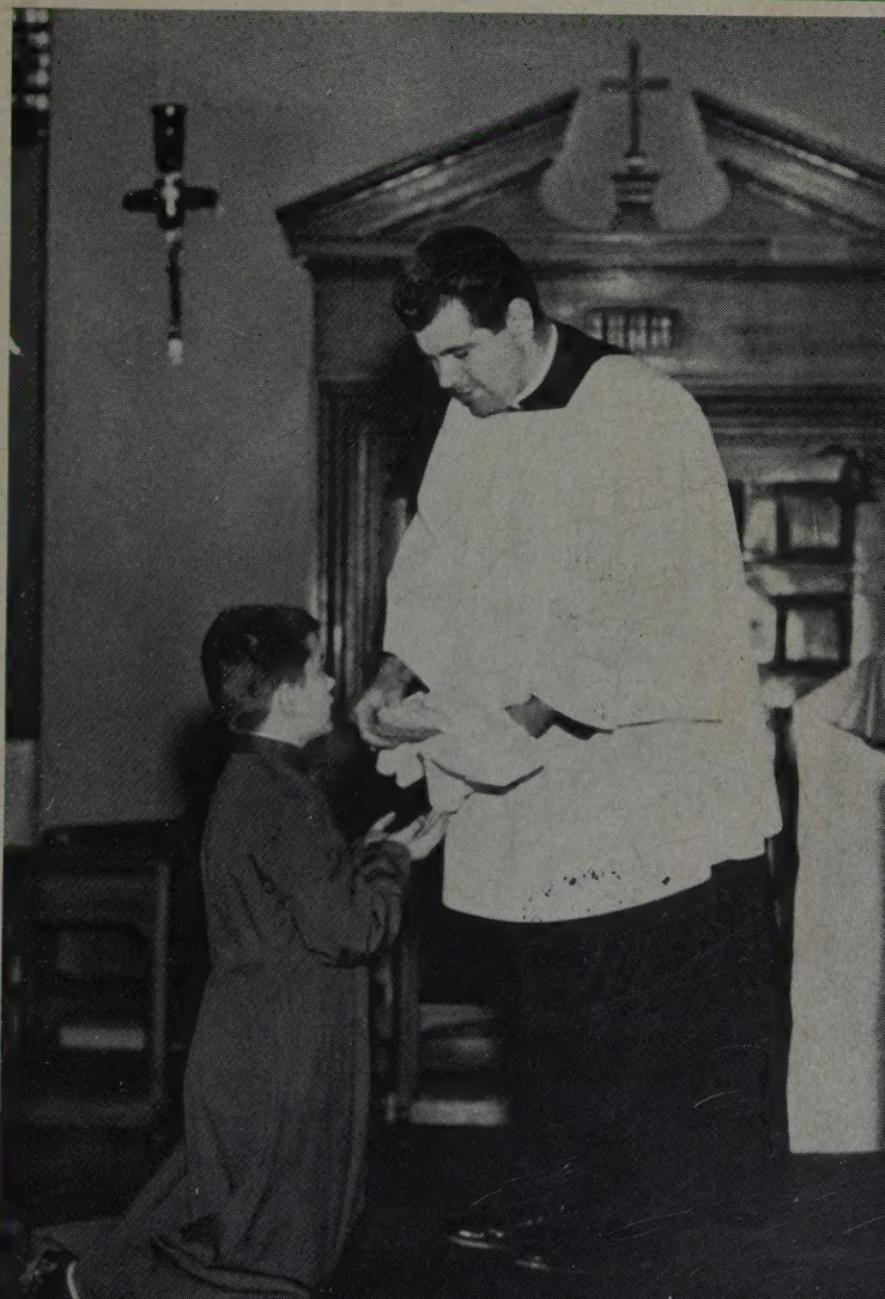


JANUARY / 1961

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**Cover** If there are 50,000 priests in America, then there must be at least half a million altarboys taking their turn at crawling out of bed early these dark January mornings to prepare the altar for the Holy Sacrifice. This little man's expression shows that he regards his new responsibility as a privilege.

January, 1961 / Volume 17, Number 1

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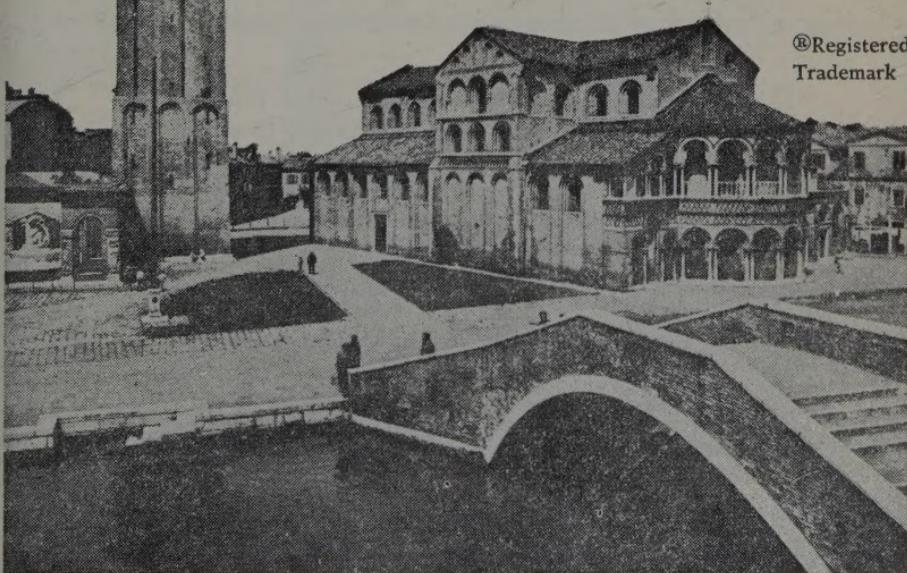
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## From Our Clipping File

A RECENT issue of *Harper's* recalls the tourist being guided through the late Cecil B. DeMille's memento-studded palace by some reverent ladies who led him presently to a particularly hallowed exhibit.

"And here are the Ten Commandments," said one of the ladies, touching two stone tablets resting in a red velvet case. Then she added thoughtfully, "They're copies of course. The originals are in the Paramount commissary."

\* \* \*

Mack Sennett, dead at 80, was evidently a Catholic. The papers said that he was buried in Holy Cross Cemetery, Hollywood, with committal services by Father Walter J. Hancock of Blessed Sacrament Church. R.I.P.

Forgive the irreverence, but have you heard of the beatnik who went into the confessional and started off: "Dig me, Daddy, 'cause I've goofed . . ."

\* \* \*

And "D.W." reminds us in the *London Tablet* that the gait of a pilgrim's horse en route to Canterbury came to be called a "canter." But those traveling to the *Sainte Terre* evidently did not take it in such a hurry. They merely sauntered.

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## An Irish-Italian Editor

ROME was especially hot last July 1. The Italian air-conditioning does not have that crisp efficiency to which we are accustomed over here, so our siesta was a troubled, fitful sort of thing, not so much elected as im-

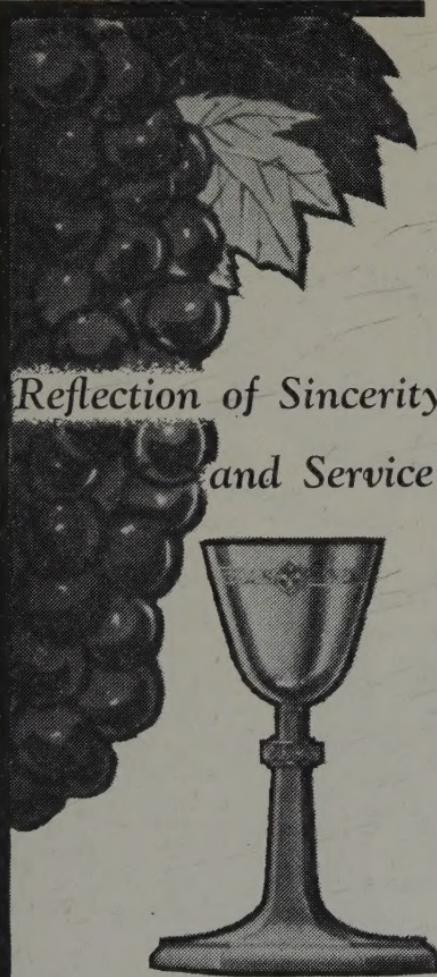
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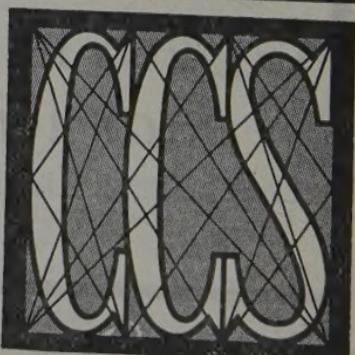
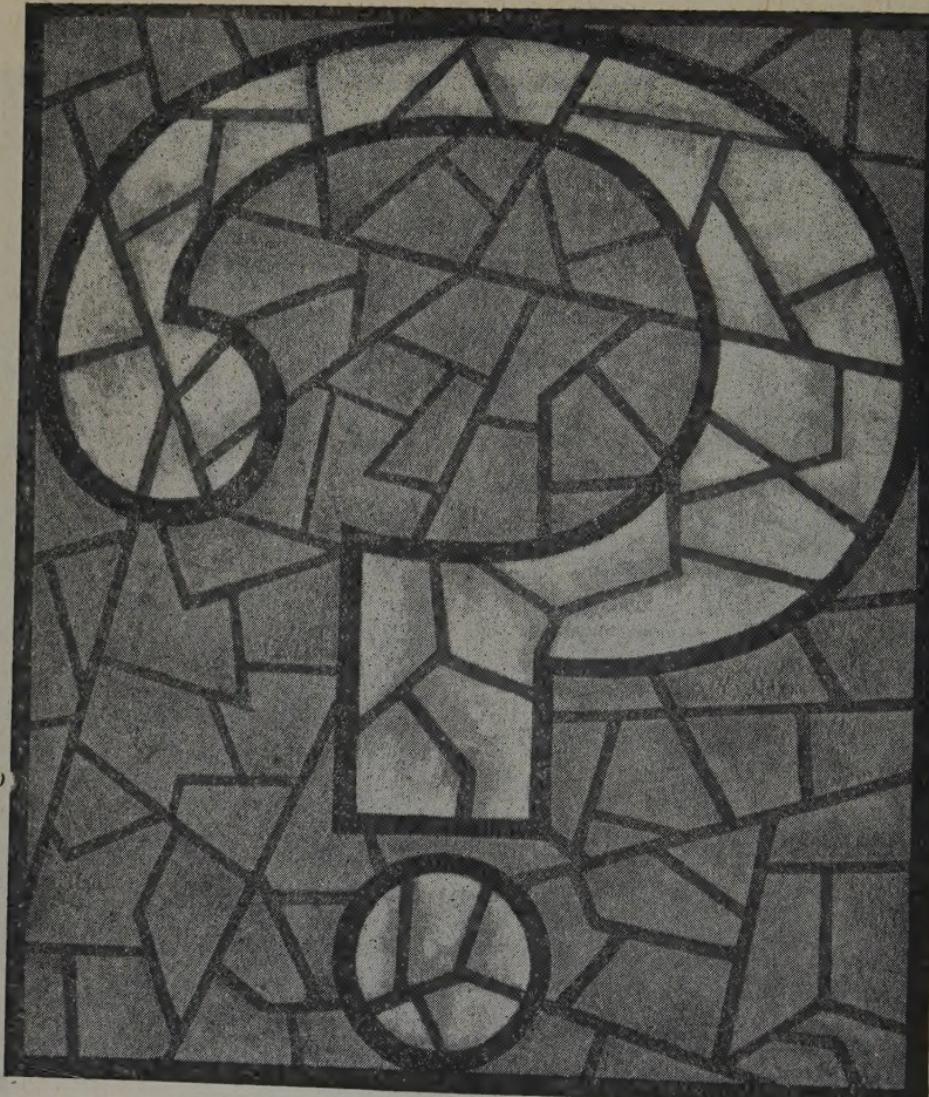
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posed on us by the custom of the place.

At 4:00 we were downstairs on the sidewalk directing a taxi to Via di Porta Pinciana, 1 — the editorial offices of *La Civiltà Cattolica*. The driver had some difficulty locating the address. Neither of us knew quite what to expect. It turned out to be a palace set back in a little park just a stone's throw from *la dolce vita* of the Via Veneto: a handsome, well kept palace worthy of the name rather than one of those mouldy, mustard-colored piles with the High Renaissance plumbing and wiring that dates from the Risorgimento, so often styled a "palace" in Southern Europe.

After waiting about the space of a rosary in a reception room, we were met by a tall, lithe priest with an elastic step, Fr. Roberto Tucci, the editor.

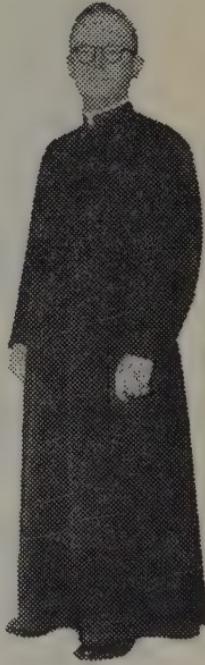
(On seeing him it suddenly occurred to us that a Jesuit cannot possibly look well tailored in his soutane by present standards, because he always seems to blouse it, which must mean that it is purposely cut full, making it bunch like an alb around the waist.)

Fr. Tucci suffered gallantly for ten minutes or so under our Berlitz Italian. In other words, he had total comprehension of our meager vocabulary, while we could understand only about 10 percent of what he was saying — although we kept up a brave front: "Ah si, si! — Oh no, no!"

Gradually, tactfully, he turned the conversation into English, which he speaks perfectly. We

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learned later that his mother is Irish.

Most surprising to us was that a man so young should have such influence and such responsibility. He could not be much older than 40. But his is a publication that reflects more nearly than any other the mind of the Holy See. All doors in the Vatican are open to Fr. Tucci. Practically every issue is planned and discussed in advance each fortnight with "higher authority," and before writing one of his definitive articles on some current topic, Fr. Tucci has almost certainly been briefed by the appropriate Cardinal Secretary across town. He is in conference with the Holy Father himself every three months or so.

Thus, you see, since the word goes forth under Fr. Tucci's by-line, the Vatican itself is not directly involved and so it is free to make the appropriate adjustment under force of changing circumstances.

Fr. Tucci showed us "his" home from penthouse to basement. The Society got it a bargain from a foreign ambassador. It exemplifies the Jesuit way of living spiritually detached amidst trappings of splendor. From the roof one could look out to Vatican City, while almost at one's feet lay Doney's and the Excelsior.

We had never seen anything quite as extensive as the periodical library. Practically every Catholic periodical in the world exchanges with Civiltà, and some of the bound sets run back over a century.

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tors as we were bound to develop a professional bond between us. We compared experiences with irate readers and outraged contributors, expected "scoops" that proved to be "cold coffee" by press time, embarrassing mistakes in proof-reading, and always that relentless deadline, shoving, nagging, chivvying us throughout — and yet making them — the best years of our lives.

Before leaving, we asked if there were any way in which we could help *Civilta*. Certainly some American philanthropist should set them up with the means of microfilming those periodicals. Nothing accumulates or is quite so bulky as bound volumes.

Fr. Tucci said that this would be most acceptable, but like most editors he seemed more interested in circulation. It is \$12 a year for subscriptions in the United States, and certainly every Church publicist should have *La Civiltà Cattolica*.

But beyond that, there are thousands of impecunious priests, not just in Italy but all over the world, who need *Civiltà* but cannot afford it. The management carries as many of these as it possibly can, gratis or at reduced rates, appealing at the same time for help. Any donation for that purpose is welcome, but the magazine suggests a yearly check for \$20. That includes a subscription for the beneficiary and, one would suppose, another subscription for some brother-priest who needs it.

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# The PRIEST

JANUARY, 1961 / VOL. 17, NO. 1

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## *Editorial Comment*

### Federal Aid

DO America's children need to be protected against their own parents by the United States government? According to the *Los Angeles Tidings*, this is a basic assumption underlying the movement for Federal Aid to education. It is the view of Roger Freeman—outstanding and informed critic of increasingly noxious federal intrusion into the field of education—which he expressed in an interview at Claremont College for Men. As Mr. Freeman put his case: "Those who believe we need Federal Aid simply assume that the American people are either so depraved or so deprived that they cannot take care of their own children and that it takes Uncle Sam to protect American children against their own parents who, it is claimed, are not willing to provide sufficient support for an adequate education."

Be that as it may, the cause of Federal Aid grows stronger and stronger. President-elect Kennedy has committed himself and his party to the program; during his campaign, used this theme effectively to rally support. It is, in fact, his avowed goal to have the federal government provide a college education for every student who wants it but cannot acquire the requisite funds.

If he succeeds, his victory will be the culmination of a struggle that began almost a century ago in 1872. In an article published in *Social Order* (April 1960) Freeman has outlined the story of the fight: the House passed a general school aid bill first in 1872; the Senate went through the motions no less than seven times from 1880 to 1960. No bill was ever cleared but, as Freeman noted, "The protagonists are neither

## THE PRIEST

discouraged nor deterred by their repeated defeats." Nor do they, for that matter, essentially alter their case: that rapid enrollment increases make heavier and heavier demands beyond the abilities of states and of local communities; that teachers are badly underpaid and that serious shortages have developed in the ranks of teachers and in classroom space. Federal Aid cures all ailments.

### Federal Money

This is still the platform of the NEA, said William G. Carr, its executive secretary, in 1957. "We could make substantial improvements in the quality of our schools right now if we had the financial resources to do as well as we already know how to do." Said the Educational Policies Commission in 1958, "Every major study of American education tells the same story of neglect. It is a story of crises in education, of teachers poorly paid and in inadequate numbers . . . of class room shortages, of waste of human talent." But supply the missing premise: money (federal money) is the unique answer.

One must never underestimate the power of an adversary; in this case, recognize the might of the NEA. "We are the largest professional organization in the world" boasted Carr. The last figures we saw (in 1958) disclosed that NEA's budget had risen from \$1.5 mil-

lions some dozen years ago to \$5.5 million at that time. Dues have been doubled and a membership drive is unending. The budget must have grown apace. From its new \$7 million headquarters in Washington it makes its influence felt everywhere, first of all in Washington itself. It sponsors 20 monthly magazines, 181 bulletins, 36 yearbooks and well over 1,000 other pieces of literature. With the aid of a 45 man staff, it organizes forums and conferences, advises administrators and teachers, and maintains a corps of registered lobbyists. Allied with it in singleness of aim, as Raymond Moley once pointed out in *Newsweek*, are "groups such as the AFL-CIO and ADA, many members of Congress who owe their election to such groups, and bureaucrats in the Federal Department of Health, Education and Welfare."

Mr. Moley, himself, does not at all agree with the validity of the NEA claims which he affirms are "in substance and by implication not in accord with the facts." Unfortunately, facts have become somehow irrelevant, since powerful agencies and alliances "have vigorously exploited these fables."

Mr. Freeman also finds himself in ardent disagreement with such claims. The burden of his article in *Social Order* was the factual analysis of the situation and a refutation of the NEA thesis. We refer you to

## FEDERAL AID

the article itself for details but we shall here note one conclusion and cite one set of figures.

The conclusion is gloomy: "The American public has been subjected to exaggerations and distortions for so long that, in the absence of any organized effort to correct the picture, it has come to believe in the mythology of federal aid."

The set of figures has suffered a curious fate. Louis Conger, chief of the Projection Section in the Office of Education, presented a paper in 1959 in which he estimated the construction need in the ensuing ten years at an average of 61,000 classrooms yearly. This was close to the independent estimate made by Mr. Freeman and it indicated not a frightening classroom shortage but rather a healthy rate of growth. Yet the Department of Health, Education and Welfare which had earlier predicted calamitous deficiencies never saw fit to publish Conger's paper or to refer to it in subsequent reports and statements!

### The Bright Side

Nor do we hear from such sources anything about private initiative or local aid on the state level. We must turn elsewhere to catch an optimistic sound. A survey by *Time* magazine yielded these forthright statements: the Utah Committee on Education concluded that "all foreseeable school

building needs can be met from existing sources of revenue"; Commissioner of Education, H. Grant Vest, had "not the remotest doubt that Colorado can build all we need without recourse to federal aid"; Superintendent State Teachers' Association declared "we can do it better, we can do it cheaper, and surrender none of our rights in the process."

This last is a particularly succinct and lucid summary of the anti-federal case. No one could make out a legitimate case against Federal Aid if it were aid, were done efficiently, and were necessary.

And what about the surrender of rights? When President Eisenhower offered his version of the school bill, he promised that of course the government would gracefully bow out once the "emergency" was met — which prompted another Republican to snort: "My practical knowledge of Washington leads me to the conclusion that nothing terminates in four years. And I have never seen the federal government contribute money without wanting to exercise control."

It is Mr. Freeman who brings this to light so sharply in the interview reported in *The Tidings'* interview. "What lies behind moves for centralization is a distrust of people's ability to govern themselves," he points out, "the belief that it takes a great white father and a num-

## THE PRIEST

ber of bureaucrats in Washington to do the job." There is, however, more than a simple disdain for parents and voters; there is a strong determination to control. To establish this, Mr. Freeman borrowed a quotation from a magazine called *Overview* in which a certain Walter D. Cocking declaimed that "The United States is inexorably moving towards a national system of education." In like manner, one may recall that there are economists among us who speak of "inexorable centralization," which is a euphemism for the socialism they espouse.

What these educationists advocate is, in Mr. Freeman's words, "a centralized professional control of education." While they still pay "lip service to local control," this is largely sham. At one point in the interview, Freeman pulled down a book from his shelf to document this charge. He singled out a quotation from a professor of education lamenting that when Khrushchev looked at America's schools he saw a "Balkanized" school system instead of one of strength.

Sounds like a proposal to Hitlerize the school system ventured the interviewer.

"I've lived through that, too," Mr. Freeman observed. "I left Austria in 1939."

We ourselves thought of the reaction several years ago against an article in *Life* magazine and an attempted boycott.

*Life* had dared to criticize some aspects of American education, a rash thing even for a magazine of its circulation. One educationist in high dudgeon let the cat out of the bag. Said he, sputtering, "All this furore raises the question in my mind as to whether the local community really is the cradle of democracy or whether increased federal control is not necessary." As if the idea had just occurred to him.

How one squares tight centralization with democracy in any way escapes us—and he willingly let it get away from him. Monopoly is certainly the antithesis of democracy.

And as for the "State's expanding coercion," to employ Mill's phrase, one might well take as a case in point the integration program in the schools of the South.

### Union of School and State

Bishop Robert Dwyer of Reno has called to our attention a curious anomaly in American thinking. While we have come to a reasonable agreement on the principle of separation of Church and State in the U.S. we have "almost completely reversed ourselves on another front." If we are of one mind for all practical purposes against union of Church and State, we are equally agreed on glorifying union of School and State as a "triumph of American democracy."

## FEDERAL AID

It has become an American dogma that education belongs to the national government as a primary function and as a prerogative. The parent dropped out of the picture long ago; the individual state in the union is rapidly disappearing.

But if the school belongs to the state, "The corollary is emerging that the school must do whatever the state wants."

True enough, thank God, that we have no ministry of education as in Russia, China and even in countries of the Free World committed to doctrinaire secularism whose function is "to mold the mind of tomorrow." But, warns His Excellency, "the American people have not yet come to an awareness that the same thing is being tried in this country." It is in this context that the integration program becomes particularly interesting and noteworthy.

One can not, of course, question the desirability of integration "demanded by our Christian concepts of justice and

charity." One must, however, carefully weigh the method. Let His Excellency speak for himself lest one mistake our formulation for his precise and careful expression in a matter of extreme delicacy: "The readiness with which government *has made use of the schools*, as the most available means of achieving its goal, laudable though that goal may be, contains more than a threat of dangers ahead. The point is not that the schools should not integrate, but that they should be selected as the ideal means of *enforcing a governmental decree*.

"It indicates the extent to which the schools, more and more dependent upon the Federal Government for funds to operate, are viewed candidly as *its creatures*, the instruments for the fulfillment of its designs."

"The question arises," remarks His Excellency, "whether we are not forging for ourselves new bonds of tyranny."  
—G.J.G.



### What Freud Didn't Know

Psycho-analysis, as most people know, was the bright idea of a Viennese physician named Sigmund Freud, and his theories became popular because they provide the perfect excuse for casting aside discipline and training which might cause a neurosis.

It is a pity he never studied the Chinese. They are—or at least were in the pre-Communist regime days—trained to repress all emotion, and neurosis is practically unknown among them.

—A.H. in *The Irish Digest*

# *Confidential*

NCWC NEWS SERVICE

For your information

HIS Eminence Augustine Cardinal Bea, S.J., has denied he said that a Jewish observer may be invited to the coming ecumenical council.

The Cardinal, head of the preparatory Secretariat for Christian Unity for the council, was quoted as making such a statement in a British Jewish periodical.

Cardinal Bea issued a denial in Rome that he had made any statement to anyone about possible observers at the council and also denied that he had seen any journalist from the Jewish periodical.

\* \* \*

Divorced actor John Barrymore, Jr., was permitted to be married in a Rome church because his previous marriage was a civil ceremony and hence not considered valid by the Church.

Mr. Barrymore was married to movie starlet Gabriella Palazzoli in San Sebastiano church on October 28.

\* \* \*

A man who posed as a French priest has been sentenced in Miami to five years in prison on charges of swindling a 73-year-old widow out of more than a million dollars in cash, real estate and securities.

He is Albert George who was

arrested last summer in Chicago as a fugitive from Dade County, Fla. Sentenced with him to identical terms were three others: Joe and Charles Adjmi and Emile Halfron. Dade County Criminal Court Judge George Schulz ordered that each of the four must pay a \$1,000 fine or spend an additional six months in jail.

Dade County authorities said that Albert George was introduced to Mrs. Genevra McAllister of Miami as "Father Leon of Leon, France."

The authorities said that the widow was told an orphanage in the French city was in danger of being closed because it lacked funds to finance a lace factory where nuns worked. They said that she was persuaded by the defendants to invest \$200,000 in the factory which was described as supporting the orphanage. All told the defendants were accused with swindling the widow out of \$1,155,000.

\* \* \*

A secular news agency has reported that Dr. Edgar H. S. Chandler, executive vice president of the Church Federation of Greater Chicago, has been named by President-elect Kennedy as official religious advis-

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er of the U. S. Information Agency.

The USIA reports that Dr. Chandler was named by it as religious affairs adviser, a post occupied by several clergymen in the past. Mr. Kennedy's office said that the President-elect was not involved in the appointment.

\* \* \*

Catholics should not become so docile to criticism that they let themselves be "argued into compromise," according to Bishop John King Mussio of Steubenville, Ohio. In an address to the K. of C. the Bishop particularly warned Catholics to avoid compromise in their attempts to square Catholicism with other people's interpretations of Americanism.

"It seems to me that some writers are going so far in their protestations of loyalty that they give the impression that it would be unpatriotic even to listen to the admonitions and instructions of the Supreme Pontiff," he said.

"If this ever creeps into our thinking, then we have fallen victim into a pernicious error, election or no election."

\* \* \*

A custom dating from Ireland's penal times of reciting the De Profundis for the dead after Mass has been discontinued by order of the Irish Bishops.

The custom is believed to have been introduced during

the 17th-century persecution of the Church by Ireland's English rulers. Its original purpose was to pray for the souls of those who died under the harsh anti-Catholic laws of that period.

Recitation after Mass of the De Profundis, the 129th psalm, was peculiar to Ireland.

The Bishops decided to abolish the custom in 1956 at the Synod of Maynooth. Decrees resulting from the synod were approved by the Holy See, and went into effect on November 15.

\* \* \*

Late Sunday morning Masses in the St. Louis area must be scheduled at least 90 minutes apart.

This was one main provision of the new synodal regulations for the Archdiocese of St. Louis announced by Auxiliary Bishop Leo C. Byrne of St. Louis, promoter of the archdiocese's ninth synod.

The new regulations for the archdiocese mention the parish parking lot problem by name, and also call attention to the great increase in Communicants at Sunday Masses since Pope Pius XII relaxed Eucharistic fasting regulations in March, 1957.

Statute 78 of the new synodal regulations cites the "great increase" in the number of Communicants at each Mass, and also notes that the Church today "urges a fuller participa-

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tion of the faithful in the liturgy of the Mass."

"This, together with the giving of adequate instruction, makes the requirement of a longer time for the Mass, inevitable," the statute reads. "Moreover, many parishes are also faced with a problem of parking. In view of these reasons we decree that in all parishes in St. Louis and St. Louis County each of the last three Masses shall be separated by an interval of at least an hour and a half."

For at least 60 years no Mass has been permitted in the St. Louis archdiocese later than 11 a.m. on Sundays without special permission. This has re-

sulted in scheduling Masses on the hour every hour in most of the 200 parishes in the St. Louis area.

In the last decade, with tripled motor vehicle registration, acute traffic jams at each of the last three Sunday Masses have become routine occurrences. Hundreds of people leaving one Mass met hundreds arriving for the next. The situation is similar to that prevailing in many urban and suburban dioceses.

The new synodal regulations permit a 12 noon Mass in every parish. "If conditions seem to warrant it, permission will also be given for an evening Mass after 4 p.m. (Sunday)," the new regulations note.



## Fair Exchange

"Look here," said the pastor to his new housekeeper, "every time you come in late and I have to cook my own breakfast, I'm taking a dollar out of your pay."

The very next day Bertha was late again. "Look at the clock," said the priest reproachfully. "I had to get my own breakfast!"

"Well," said Bertha, "what's all the fuss about? Ain't I paying your for it?"—Adapted from **The Irish Digest**.

# *The New Mass Rubrics*

Now in effect

WINFRID HERBST, S.D.S.

THE priest is going to offer Mass. The first thing to do is to keep an important little law, canon 810: "The priest should not neglect to prepare himself by devout prayer for the offering of the Eucharistic Sacrifice."

He then, not later, arranges the missal, before he washes his hands while reciting the prescribed prayer and vesting. While putting on the vestments he says the various prayers devoutly. He pays special attention to the arrangement of the alb, seeing to it that it hangs evenly all around just a little above the floor. Any carelessness here is apt to give him a slovenly appearance and is quickly noticed to the disedification of others. "Trousers neatly pressed prominently showing, but alb, alas! not neatly flowing!" He puts on his biretta (unless he wears a hood) and bows to the crucifix or picture in the sacristy. He approaches the altar with eyes cast down and with becoming slowness.

**From Jan. 1, 1961**

According to the General Rubrics of the Roman Missal, in effect from Jan. 1, 1961 on, there are only two tones of voice in a low Mass: the loud voice and the quiet voice.

Everything that was heretofore said in the loud voice or in the medium voice in the low Mass is now said aloud, all the rest is said quietly.

In No. 512 of the General Rubrics we are told just what is meant by the loud voice and the quiet voice. The superb Liturgical Press translation (Collegeville, Minn.) gives the following rendition:

"The priest must take great care to pronounce the words that are to be spoken aloud distinctly and becomingly. He should not go so fast that he cannot pay attention to what he is reading, nor so slowly as to become tedious to his hearers. Nor, if he is celebrating at a secondary altar, should he raise his voice so as to disturb others who may happen to be celebrating in the same church at that time; nor should he lower it so much that he cannot be heard by those nearby. He must pronounce the words that are to be said quietly in such away that he hears himself but is not heard by those nearby."

## **A Delicate Balance**

A delicate balance this, for the priest who is celebrating at a secondary altar: a low, yet distinct murmur for those parts

## THE PRIEST

to be said aloud and a whisper perceptible to himself alone for what is to be said quietly.

In a sung Mass, according to no. 514, the celebrant sings what he has heretofore sung in the so-called high Mass (he may sing the epistle in the usual way or he may read it without chant). But — and here is a striking change — everything else is to be said either in a suitable voice or in a *loud* voice or in a *quiet* voice.

In a suitable voice, the parts to which the Mass servers are to respond; in a loud voice the formulas at the communion of the faithful and the words of the blessing at the end of the Mass; everything else in a quiet voice. It is apparent how the voice used in the prayers at the foot of the altar must be suitable, with the singing going on.

In a solemn Mass, as outlined in no. 513, the celebrant omits entirely what is pronounced by the sacred ministers or by a lector, sings what he has heretofore sung in a solemn Mass, says aloud the formulas at the communion of the faithful, says in a suitable voice the parts to which the sacred ministers are to respond, and in a quiet voice the other words which are said aloud in a low Mass.

From the above it is evident, though it could escape the notice of some readers, that in a sung Mass the priest begins

in chant the *Gloria* and the *Credo*, when they are to be said, but continues the recitation in the quiet tone defined above.

### Solemn Tone and Ferial Tone

As the priest now nears the time for the collect he will remember, if it is a sung Mass, that there are two tones for chanting the collects, the preface, and the Lord's prayer: the solemn tone and the ferial tone.

The new General Rubrics do not leave us in doubt about which tone to use. Briefly, the ferial tone is to be used on all ferias, in Masses for the dead, on the vigils of the Ascension, of the Assumption of the Birthday of St. John the Baptist, of SS. Peter and Paul, and of St. Lawrence. Likewise in votive Masses of the fourth class; and a votive Mass of the fourth class is one which may be celebrated only on liturgical days of the fourth class.

In all other sung Masses the solemn tone is to be used. Immediately one notes that from now on the solemn tone is to be used also in the Mass of the Saturday Office of the Blessed Virgin Mary.

### Et Incarnatus Est

In no. 518 of the General Rubrics, after stating that in sung Masses the priest is to genuflect whenever he is to genuflect in a low Mass; that

## THE NEW MASS RUBRICS

at words which are to be sung by others, he does not genuflect while he himself is reading those words, but while they are being sung either by the ministers or by the choir, this direction is given:

"At the words *Et incarnatus est* in the creed, however, the celebrating priest always genuflects when he recites these words; and when they are being sung, if he is not sitting, he kneels again; but if he is sitting, he does not genuflect, but only uncovers and bows his head profoundly, except in the three Masses of Christmas and in the Mass of the Annunciation of the Blessed Virgin Mary, in which all kneel when these words are being sung."

Two things may strike the reader here: the priest not only uncovers but bows his head profoundly and all kneel in the three Masses of Christmas, whether they be solemn or sung Masses.

### Omissions

Reading the General Rubrics we note that the prayers at the foot of the altar, which had already been eliminated on Palm Sunday and in the Easter Vigil, must now also be omitted on Feb. 2, Ash Wednesday, and the Mass of Rogation, if these Masses are preceded by a procession or by a blessing. (424)

And here it may be noted by way of a parenthesis, that on

the greater Litanies, usually April 25, all those who are bound to the recitation of the Divine Office, but do not take part in the procession or in the other special supplications, must say the Litany of the Saints with its prayers, in Latin, on this day. The petitions of the Litany are not doubled. But as regards the lesser Litanies or Rogation Days, those who are bound to the recitation of the Divine Office but do not take part in the procession or in other special supplications, do not have to say the Litany of the Saints with its prayers on these days. (80, 82, 84, 90)

In sung Masses, everything sung or read by the deacon or the subdeacon or a lector in virtue of his own office, is omitted by the celebrant. (474) Immediately we are reminded of the reading of the epistle and of the gospel in a solemn Mass, or the reading of the epistle in a sung Mass by a lector.

### The Homily

In this connection we note that after the gospel, especially on Sundays and holy days of obligation, a short homily should be preached to the people, if it is convenient. But it must not be superimposed on the celebration of the Mass, preventing the participation of the faithful, in case it is preached by a priest other than the celebrant. The celebration of

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the Mass should be suspended, to be resumed only after the homily is completed. (474)

No. 426 tells us succinctly that the incensations which must be done in a solemn Mass may also be done in all sung Masses. Therefore, no special permission is any longer required.

### Communion

Very important are numbers 502 and 503 of the General Rubrics. To quote again from the Liturgical Press translation:

"The proper time for distributing holy communion to the faithful is within the Mass, after the communion of the celebrating priest, who himself distributes it to those who seek it, unless it is appropriate by reason of the great number of communicants that he be helped by another priest or priests.

"It is altogether improper, however, that holy communion be distributed by another priest, outside of the proper time of communion, at the same altar at which the Mass is being celebrated.

"On the other hand, it is also permissible for a good reason to distribute holy communion immediately before or after Mass, or even outside of the time of Mass. In such cases the form prescribed in the Roman Ritual, title V, chapter II, nos. 1-10, is used.

"Whenever holy communion

is distributed within the Mass, when the celebrant has consumed the most sacred Blood, the *Confiteor* and the absolution are omitted, but the celebrant says the *Ecce Agnus Dei* and says the *Domine, non sum dignus* three times, and then proceeds immediately to the distribution of the holy Eucharist."

### Conclusion

At the end of the Mass the *Ite, missa est* is almost always said now, the *Benedicamus Domino* being used only when another function follows Mass. What other functions? "In the evening Mass of the Lord's Supper, which is followed by the solemn reposition of the Blessed Sacrament, and in other Masses which are followed by a procession, *Benedicamus Domino* is said, and the response is *Deo gratias*. Within the octave of Easter, in Masses of the Season, a double Alleluia is added to the *Ite, missa est* and to the *Deo gratias* following it." Of course, in Masses for the dead the usual *Requiescant in pace* is said. (507)

No. 508 also contains something very new. "When the *Placeat* has been said, the blessing is given. The blessing is omitted only when *Benedicamus Domino* or *Requiescant in pace* has been said." Therefore, no blessing after *Benedicamus Domino*.

Whenever the *Benedicamus*

## THE NEW MASS RUBRICS

*Domino* has been omitted, the last gospel is omitted, also at the third Mass of Christmas day, on Palm Sunday, in the Mass which follows the blessing of branches and procession, in the Mass of the Easter Vigil, in Masses of the dead followed by absolution over coffin or catafalque, and in Masses at certain episcopal functions.

A new Mass was added to the Missal for those governing

countries. The collect of this Mass is as follows:

Almighty, everlasting God, in whose control are all human authority and the rights of all people: extend thy favor to those who hold authoritative sway over us, that throughout the world sound religion and national security may find a firm and lasting foundation under thy protecting right hand. Through our Lord.



## The Red Cross

Somebody referring in the press to the origin of the Red Cross movement was left uninformed about its actual pioneer, whom I have always understood to be the big, tough, brawling 16th-century soldier who became St. Camillus de Lellis. His foundation of the Congregation of Nursing Brothers for field and hospital work in 1582, with the Red Cross badge on their shoulders, launched the first field-ambulance, unless I lamentably err.

Camillus fought at Lepanto and in Corfu, and saw his starving comrades at one time reduced to devouring dead Turks' livers. He himself stuck to grass and horseflesh. A tremendous character. — Pasquin, in the London Universe.

# A Parish Octave

CONAN F. LAWLER, S.A.

Suggestions and examples

REQUESTS for literature on the Chair of Unity Octave have been increasing each year. A record was set in 1959 when 1,300,000 pieces of literature were distributed through the National Office. This is a reflection of the number of people and parishes that are observing this period of prayer for Christian Unity. In 1961 more than ever, Catholics should be anxious to pray fervently for world peace and religious unity.

In a letter to the Father General of the Graymoor Friars, the present Holy Father, Pope John XXIII urged an even wider observance of the Octave when he said, "Prayer is the chief and principal means of bringing about a religious unity among Christians." Moreover the Holy Father asked that our prayers be directed towards the forthcoming Ecumenical Council so that the Council will result in the "vigorous reflowering of all Christian virtue which we expect of it," and that it may "serve as an invitation and incentive even for those, our brothers and sons, who are separated from this Apostolic See."

The effectiveness of the Chair of Unity Octave this year depends on how well the people

observe it. There is no better way to reach all of the people than to start the habit of observing the Octave in our parishes. The parish is the family unit of the Church. When parishes unite in prayer, can their plea go unheard for long?

## Advantages of the Octave

The Unity Octave offers many advantages to a parish. In the first place, it makes the faithful convert-conscious. The Octave is a natural kick-off time for a yearly drive for converts. A new class of instruction could be planned to begin immediately after the Octave. A report of the parish convert performance for the year should be kept and a challenge put forth to better each year's effort with more fervent prayers and prudent encouragement to prospective converts. The faithful should be encouraged to bring their non-Catholic friends to the Octave, particularly on the nights that their denomination is being prayed for. The sermons themselves should serve as an introduction and encouragement to interested inquirers.

One parish in Harlem emphasized this aspect of the Octave by holding an Open House Day on which non-Catholic neighbors were invited to inspect the Church and all its equipment. The experiment was a great

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*This article comes to us from  
Graymoor, Garrison, N.Y.*

## A PARISH OCTAVE

success and many visitors inquired about further instruction.

The Octave also gives the pastor and faithful a chance to fulfill the duty of praying for the many souls within the parish boundaries who are utterly unchurched or separated from the full sacramental life of the Church due to hereditary religious affiliation, failure to fulfill their religious obligations, or an unhappy moral life. Pastors and ordinaries are charged by Canon Law with responsibility for those who live within their jurisdiction, even though they be not of the Household of the Faith. The fate of these souls must urge us to at least this much. Once a parish prays, God will provide opportunities to lead more of these stray sheep back into the one, true fold.

Furthermore, almost every family should be interested in Christian Unity in America, because few families are without their non-Catholic relatives or in-laws. No large family is without one or two "lapsed" Catholics or "bad" Catholics. All of these are compelling reasons for your parishioners to make the Octave this year.

### How to Start the Octave

You may agree with all the preceding but still be uncertain as to just how to proceed. A very good start is to write the National Office of the Chair of Unity Octave, Graymoor, Garrison, N. Y. for helpful mater-

ials. The form which most parish observances take is simple enough. The official Octave prayer is added to the prayers at the end of Mass each morning. In the evening, the official prayers from the Octave booklet are said, a sermon on the intention for the day is given, and then there is Benediction of the Most Blessed Sacrament. (Sermon outlines are available from the National Office.)

On the day that we pray for the Separated Eastern Christians or the Sunday within the Octave, an Eastern Catholic Liturgy might well be celebrated at the parish as a concrete expression of the universality of the Church. Where an Eastern Catholic parish is close by, possibly one day could be set aside for a joint observance of the Octave with the Eastern Rite priest and people coming into the Latin Rite Church for their Liturgy or vice versa according to which provides the greater room. Possibly both parish groups — that is, the Eastern and Roman — could attend an evening Latin Mass together and thereby pay tribute to the distinct contribution that each Rite makes to the Universal Life of worship of the Church.

### Parishes Conducting the Octave

One pastor, Monsignor Martin B. Hellriegel, wrote of his experience with the Octave in *Worship*, a Catholic Liturgical Review (31:103-104): "At Holy

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Cross Parish we observe the Chair of Unity Octave in connection with the 8 a.m. Holy Mass:

- 1) Before Holy Mass: first stanza (daily) of the Unity Octave hymn: "That All Be One."
- 2) The intention "for the day" is announced with an appeal to include in it "this" holy Sacrifice.
- 3) In the homily special mention is made of the intention . . .
- 4) After the last gospel: the respective stanza of the day is sung.
- 5) Reading of the gospel of the Good Shepherd followed by prayer.
- 6) The last stanza (daily) of the excellent "Octave hymn."

Another priest, Father Benedict Ehmann, wrote of his observance in what he classifies as a "small country parish." Father follows the program as outlined in the Unity Octave Devotion Booklet each night from Jan. 18th to the 25th. However, this pastor has a unique angle which adapts the Octave to his own parish spirit. Let him explain this approach:

"Since the Octave occurs in the month and season of the Epiphany, we establish a relationship between the intentions of the Octave and the Epiphany-manifestation of our new-born *Rex pacificus, Dominus et dominator gentium*. We feel that

the Octave dramatically fulfills the dynamism of the Epiphany. This theme is brought out in our sermons."

### The Octave in the Missions

The Octave has found a place on the mission as well. The pastor of Holy Family Church in Arikanocho, Goto Island, Japan gave us this account of the Octave in his church:

"On the Feast of the Holy Family, the patrons of our church, I announced the CUO Observance at all Masses and urged the Catholics to attend Mass and receive Holy Communion daily for the wandering sheep. On January 18th I preached a sermon on the intention of the day and gave a short explanation of each day's intention . . . During the week, the Catholics assembled each morning at 5:30 for a little meditation on the intention of the day. At 5:40, they recited the morning prayers and I preached a sermon and then said Mass. After Mass, we recited the CUO prayers for the day and sang the hymns. Every morning there were about 200 Communions."

Such fervor from a mission parish would make us blush for shame if equally fervent observances could not be found in our own prosperous, big city parishes.

### Campus Observance

One method of observing the Octave in a campus parish or

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Newman Club unit is the Symposium. Such an observance has been conducted for the past few years on the Campus of Sophia University, Tokyo. Talks are scheduled on unity topics and the students are urged to pray and give good example to their non-Catholic fellow students. This method is not to be confused with attempts at dialogue which have been used successfully at a few places.

The Proceedings of the Unity Octave for 1942 at Blackfriars, Oxford, England is a classic of this form of ecumenical action. Although it is very fitting that such discussions should take place at a time when so many are praying for Catholic Unity for all Christians, still all the requirements of the Monitum of the Holy Office of 1948 (cf. THE PRIEST for September 1960, page 757) must be strictly observed. This is an area in which more might be accomplished in future Octaves.

### Modified Intentions

This year marks the first observance using the modified intentions. More than 50 years ago, Father Paul of Graymoor started the Chair of Unity Octave but it was not until 1913 that a set of intentions for each day of the Octave became fixed. Since 1913 some of the wording has become obsolete. Hence, after consultation with the proper authorities, the modified intentions as they appear below were adopted.

Of course, there is no change of the theological principles involved; the aim of the Octave remains the same, viz. to bring about the return of all separated people to the Church which Christ founded on Peter:

- |           |  |
|-----------|--|
| Jan. 18th | The union of all Christians in one true faith and in the Church.           |
| Jan. 19th | The return of separated Eastern Christians to communion with the Holy See. |
| Jan. 20th | The reconciliation of Anglicans with the Holy See.                         |
| Jan. 21st | The reconciliation of European Protestants with the Holy See.              |
| Jan. 22nd | That American Christians become one in union with the Chair of Peter.      |
| Jan. 23rd | The restoration of lapsed Catholics to the sacramental life of the Church. |
| Jan. 24th | That the Jewish people come into their inheritance in Jesus Christ.        |
| Jan. 25th | The missionary extension of Christ's kingdom throughout the world.         |

### School's Observance

The school is an important element in helping to carry on the Parish Octave. Whether

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your parish children attend a parochial school or only catechetical classes (more so in the latter case) they can add a great deal to the effectiveness of the Parish Octave. Either of two plans can be adopted. The children can make the Octave in their classrooms under the sister's or teacher's direction, or better still, the Octave prayers can be joined to the school-children's Mass, where there is one. It is most important to stress the charity of praying for non-Catholics to children so that they do not get the wrong idea which they could easily mis-state in playing with their non-Catholic playmates.

### Prayer or Polemic?

This brings up a point which must be born in mind even when conducting the Octave for adults. The purpose of the Chair of Unity Octave is to pray that God will shower a superabundance of His grace on the hearts of the unbelieving and the unpracticing so that they may embrace His complete teaching and thereby lead lives more pleasing to Him in His Church. To attain this we must avoid "antagonizing arguments," as the Bishop of Pittsburgh, the Most Reverend John J. Wright, has said in his pamphlet on the Unity Octave:

"The reasoned defence of the Faith by polemic has been and still is both necessary and good, but it must be clear that polemic by itself has not healed the

divisions among Christians and will not bring us far towards the reconciliation so many so earnestly desire . . .

"Such reflections make it more unfortunate, perhaps even tragic, that for generations so many relied so much on argument, even polemic which antagonized, to accomplish what must ultimately depend chiefly on prayer."

### Results of an Octave

Who can count the results of holy prayer? Surely there are no accurate tallies or statistical summaries of how many converts have been helped into the Church by graces won at an Octave Observance. Two things are certain: the results will come and they will exceed desiring. Already on the world scale, there are events which look like fruits of prayer for Christian Unity. But to start at the source, Father Paul of Graymoor always considered his own society's entry into the Church as "the first fruits of the Octave!"

Mar Ivanios, the great reunion bishop of the Malabarese Church attributed the success of his reunion with Rome to prayers said the world round during the Unity Octave. The full force of the Malabar Church movement has not yet been spent and there are well over 80,000 Catholics already.

But the most convincing proof of the value of an Octave is going to be the answering of

## A PARISH OCTAVE

the prayers of your parishioners for this or for that person to receive the grace of conversion or this son or daughter to return to the sacraments. You will see it; you will hear the glad comments — maybe months later but these will be the real reward for all the pains that you may take to organize and run your Octave.

### Daily Prayer for Unity

Undoubtedly you will receive inquiries from a few of your parishioners as to whether they should not pray for conversions all year round. As to date, there are no less than 8,500 members of the League of Prayer for

Christian Unity doing this very thing. The League is a spiritual association with many spiritual benefits and with the full approval of the Church. There are no dues, nor may the names of the members be used for solicitation. Those few fervent souls who wish to pray for converts as a part of their daily prayers can be told of the League and can write to Graymoor, Garrison, New York for enrollment.

The effects of this Octave will be felt in the parish, in the diocese, in the nation and even on the world scene. Urge your people to pray for peace and unity by making the Octave.



## Point Of View

**Book Review —** Although written many years ago, *Lady Chatterley's Lover* has just been reissued by Grove Press, and this fictional account of the day-by-day life of an English gamekeeper is still of considerable interest to outdoor-minded readers, as it contains many passages on pheasant raising, the apprehending of poachers, ways to control vermin, and other chores and duties of the professional gamekeeper. Unfortunately one is obliged to wade through many pages of extraneous material in order to discover and savor these sidelights on management of a Midlands shooting estate, and in this reviewer's opinion this book can not take the place of J. R. Miller's *Practical Gamekeeping*.

(Ed Zern's column, "Exit Laughing," in *Field & Stream*)

# *'Counselling the Catholic': A Continuing Debate*

In 1959, Father George Hagmaier, C.S.P., and Father Robert Gleason, S.J. collaborated in writing *Counselling the Catholic* (Sheed and Ward). This book was vigorously denounced by Father Martin E. Gounley, C.S.S.R. in the August, 1960 issue of *THE PRIEST*.

In his feature review entitled "Needed: A Scholastic Psychiatry," Father Gounley attacks primarily the philosophy of the book. Dynamic psychology, so he argues, is an empirical science. "But an empirical science should have a rational, philosophical basis ... If scholastic psychology can serve as such a basis, why are not dynamic psychology and psychiatry portrayed with their roots in scholastic psychology, at least in books written for seminarians and priests?" (p. 688)

The answer to that question seems obvious: because the authors of the book have enough respect for their readers' education and background to take it for granted that they are aware of the relations existing between scholastic psychology and modern dynamic psychology.

It is possible that they were too optimistic in this respect. Perhaps seminary teaching and private study by priests have not kept abreast of modern de-

velopments in the sciences of man. The very success of the incriminated book makes us believe, however, that the authors of *Counselling the Catholic* have not overevaluated the intellectual alertness of their priestly readers.

We suspect that Father Gounley's questions are purely rhetorical. He seems to be convinced of an incompatibility between scholastic and dynamic psychology. Had he been writing 30 years ago, his opinion would have been shared by the great majority of Catholic philosophers and theologians. Nowadays, however, his position no longer represents the consensus of Catholic scholars in the field.

It is most amazing to hear him accuse the authors of substituting Freud's *id* for man's desire for perfect happiness (p. 688). That accusation is unfounded. The authors do nothing of the kind. They are well aware that the *id* corresponds roughly to the *sense appetite* of scholastic psychology. To speak

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of sense appetite, even under another name, does not imply a denial of man's desire for perfect happiness.

Why then do the authors speak of a "primal surge of living energy" instead of simply using the traditional expression "sense appetite"? For the same reason that we never mention the "agent intellect" in educational psychology. Both educational and dynamic psychology are specialized disciplines, each using its own terminology.

### The Human Personality

It would take too long to consider all the other strictures of Father Gounley. But it is difficult to overlook the following insinuation: "The section of their work entitled 'The Human Personality,' pages 18 to 21, is enough to make the readers wary of the rest of the book" (p. 690).

Here again we must say: Right, if the readers have never heard of dynamic psychology, if they imagine that its conception of man supersedes the

scholastic conception of man. But is it fair to blame the authors of *Counseling the Catholic* for crediting their fellow-priests with at least as much philosophical information as an undergraduate may pick up in a Catholic college?

The present author's textbook *Philosophical Psychology*, (Sheed and Ward, 1955) which treats extensively of these topics, is used in quite a number of Catholic colleges.

Father Gounley speaks of the need of a scholastic psychiatry. If he means that we need a scholastic psychology which is aware of all the useful findings of modern depth psychology and which integrates them harmoniously within its own framework, I fully agree. But if he means what the title of his article seems to imply, I submit that a scholastic psychiatry is needed about as much as a scholastic physiology or a scholastic pathology. — J. Donceel, S.J., Ph.D., Fordham University, New York 58, N.Y.

## II

THE moral theologian, by definition, is one whose interest is focused on those acts of man which lead to God or are ordainable to God. These are human acts—that is, acts sufficiently in the control of man to be capable of and to demand

regulation. Human acts can be considered from many points of view: as vital, as proceeding from this or that faculty, as related to the complete norm of morality. It is this latter aspect of the human act which both defines and delimits the

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competence of the moral theologian. Were there no moral norm, there clearly could be no moral theology: but just as truly, were there no human acts, moral theology would be a sterile field. It would be a theology of the non-existent.

Moral theologians, then, have always been interested in the question of responsibility. They have formulated the conditions necessary to responsible action; they have organized the impediments to such action. When an empirical science makes discoveries which alter and deepen his understanding of this responsibility or its absence, the theologian gratefully assimilates whatever he can of this science. He has nothing to fear from such discoveries save his own impetuosity or intransigence in their presence.

The discoveries of the dynamic unconscious have been especially painful of assimilation. Some have, almost in fearful panic, resisted them. There are many reasons why a *rapprochement* between theology and this empirical science has been difficult (e.g., the exaggerated claims sometimes made for the dynamic unconscious; the Freudian materialistic underpinnings which rendered the discoveries suspect to Catholics; unscrupulous use of depth psychology by the few in psychiatric practice and so on). Still others have unwisely

gone to the opposite extreme, uncritically embracing the whole as dogma.

As between these extremes, prudent and competent moral theologians have recognized their duty to study and assimilate what is true and established and have done so with high seriousness (e.g., J. C. Ford and Gerald Kelly, *Contemporary Moral Theology*). The more profound understanding of the human act suggested by the dynamic unconscious will lead us to alter judgments here, to greater reserve in other areas, to more intelligent ignorance in still other contexts. But because human responsibility is the center of attention, and because counselling procedures are so intimately connected with the assessment of responsibility, one naturally expects that where new discoveries have enlightened and stimulated the moralist, they will similarly enlighten and stimulate the counsellor.

*Counselling the Catholic* is an attempt to bring priests and seminarians current with the best thought on the point. Far from seeing resistance to new discoveries in this book, a recent article has suggested that the authors 1) professed to build up a counselling philosophy and failed to do so; 2) have rather drawn their philosophy "bodily from the phantasmagoria of Freud and pre-

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sented (it) as self-evident and to be taken for granted"; 3) and hence the reader must be "wary of the rest of the book."

If this is an inaccurate summary of M. E. Gounley's thought, the reader need but search out his August issue of *THE PRIEST*. The objectives are serious and it is understandable why the authors of *Counselling the Catholic* feel some unrest in their presence.

### Extent of Competence

I have been asked as a moralist to comment on this criticism. It must be clear from my introductory remarks (hence their relevance) that these objections are not directly within the competence of a moral theologian. It is the moralist's task as a theologian, to examine and further the understanding of moral science. To do this realistically and practically, he is dependent at times on the expert and conscientious opinion of those who specialize in the cognate sciences. But the point is: he is dependent. Concretely, he is not equipped to say whether a uterus is cancerous or not; he is prepared to say that if it is, it may be removed for proportionate reason even though it contains a nonviable fetus. Similarly, unless he simultaneously be an expert in psychiatry, he is not particularly equipped to say authoritatively whether or not lock-stock-and-barrel Freudianism

is compatible with scholastic psychology (he depends on conscientious psychiatric experts here); nor is he therefore equipped to say whether certain authors are uncritically Freudian.

But his background does equip him to say that if Freudian psychology denies human liberty, it is theologically untenable. It does qualify him to say whether there is evidence of unorthodox or dangerous moral thought in certain practical conclusions such as are found in *Counselling the Catholic*.

With this qualification of competence I am ready to 1) attest to the substantial moral soundness of the book; 2) venture opinions somewhat timorously on the objections raised by Father Gounley.

First of all, the authors have been taken to task because they professed to develop a counselling philosophy and failed to do so. One can wonder whether the authors have used the term "philosophy" as strictly as Father Gounley insists they have or should. It is my impression (and that of others) that they have attempted to build attitudes about the problem-solving process itself. It is these overall attitudes which seem to me to be described, and not inaccurately if broadly, as a philosophy. It is another question whether

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the authors should have attempted to articulate the new discoveries with scholastic psychology.

Certainly sometime or other, a strict counselling philosophy fully developed would be helpful and it would be a fundamental service were it made clear whether scholastic psychology can provide the rational basis for this philosophy. If it can, then clearly we can admit with Father Gounley that we need a scholastic psychiatry, scil., a fully developed synthesis to aid the priest-counsellor to unify his knowledge within a more basic yet workable framework.

But granted for the moment that there is no incompatibility between these new discoveries and scholastic psychology, it would seem that in a book meant for priests and seminarists well drilled in scholastic psychology, such unification should be, if anywhere, especially unnecessary. One might reasonably feel that intelligent seminarists and priests should be able to bridge some gaps for themselves. Be this as it may, one can only with difficulty blame the authors for not succeeding at what they did not desire to attempt in so short and so pioneering an effort. Still less is it clear that this decision of the authors must render the entire book suspect.

## A Matter of Terminology

Secondly, the authors have been accused of drawing their philosophy from the phantasmagoria of Freud. I suppose this means they are accused of uncritical Freudianism. The moralist can only accept the word of competent authority that in using Freudian psychology and certain Freudian terminology, the authors need not endorse the materialistic philosophy of Freud. The two are separable and the point has been made too often to need repetition. The authors themselves seem to have made it quite clearly in *Counselling the Catholic* (251 ff). The question, then, is one of mere terminology.

It is regrettable that Freudian terminology does seem to have unfortunate overtones at times. Further, Catholics undoubtedly regret that they must use somewhat jarring terminology in describing certain phenomena. But does not the often difficult and inexact nature of the phenomena at least partially excuse this? It is not mine to say whether there are more accurate or acceptable ways of expressing the phenomena of depth psychology. I am inclined to think, however, that the way to become acquainted with a new science (e.g., nuclear physics) is to learn and use its terminology. One can only point out

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that jargon is jargon wherever it is used. The use of adapted Freudian terminology in an effort to explain the unfamiliar hardly convicts an author of Freudian philosophy any more than a ready use of scholastic jargon attests to the orthodoxy of a scholastic theologian. Why should not Catholic authors enjoy such a presumption?

Thirdly, Father Gounley believes that the rest of the book must be approached warily because of the foregoing defects. He suggests the chapter on scrupulosity as an example of the unsoundness of the whole. There can be no doubt that the chapter on scruples is provocative. Yet it is unfortunate that it should be adduced as an example of the authors' unworthiness. Any priest who has dealt with scruples realizes the terrible complexity of the problem. In the present state of our knowledge, procedural approaches are hypothetical at best, as both experienced psychotherapists and priests honestly admit. The reputable therapist, be he priest or not, will grasp at nearly any straw which offers the slightest possibility of success.

The authors have modestly and quite tentatively offered a different approach from that which has been traditional. Because it is relatively untested, there remain areas of grave doubt and unclarity even per-

haps in its presentation, to say nothing of its usefulness. However, the experienced director of souls might well conclude that "it's worth a try" and this is probably what the authors intended.

The spirit in which the chapter is presented shows clearly that they would be the first to reject their approach were it shown to be impracticable. One wisely approaches scruples with great deference; this is due to the complexity of the problem. It would be ill advised to allow such deference to wash off on any courageous but hypothetical efforts to reappraise and reapproach the problem.

Summarily: Appraising this book is like passing judgment on a meal. There are always places where one might have preferred a dash more of salt, a lighter sprinkling of sugar, a minute more over the grill. Yet one can still sigh with satisfaction over the substantially nourishing character of the whole. Similarly, it misses the point to criticize the chicken because steak was not served. So with *Counselling the Catholic*. With due regard for variations in taste, the book seems to me to be morally sound and to have succeeded admirably within the scope of its intent.  
— Richard A. McCormick, S.J.,  
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## III

THE present writer happens to be the poor unfortunate who fathered the article "Needed: A Scholastic Psychiatry" in the August issue of THE PRIEST and not the author or authors of *Counselling the Catholic*. He now has been maneuvered into the necessity of defending himself against a two-pronged attack. To understand the situation and evaluate the discussion, it is necessary to realize how this situation came about.

My honest but perhaps too forthright appraisal of the assigned psychological basis of the counselling advocated in *Counselling the Catholic* so offended the sensibilities of the author of that section of the book, that he indignantly berated the editors of THE PRIEST for publishing "that weird mish-mash 'Needed: A Scholastic Psychiatry.'" And he informed them that "The article is not worthy of a professional clerical journal." He moreover demanded that the editors enlist the pen of "a trained priest-psychologist" in order to "remedy the confusion" — the "confusion," I suppose, which my wee voice may have caused even though raised against the din of resounding plaudits in "over 60 reviews in professional journals, all of them enthusiastic and complimentary."

But, added the author, should

the editors prefer, he would himself "be glad to help locate a qualified man." The editors did so prefer. And so we have for our enlightenment this present debate.

I expressed my surprise to the offended author that he should seek someone else to front for him and proposed instead that he and I debate the issues between us in the pages of THE PRIEST. This challenge he declined stating, "I see no point in a public exchange of our personal points of view on *Counselling*. My views are stated about as clearly as I can get them at this time in *Counselling the Catholic*." And to my utter surprise he ended his letter with "I have a hunch that we may not be so far apart as it may seem." In fairness to me, the editors have given me an opportunity to comment on the two articles the author enlisted against my outrageous review.

As to Section II, little comment is called for. Father McCormick admits that he has no special competence in the field of psychology. I would only remark, first of all, that his suggestion that my disagreement with the author may be a matter of mere terminology is ridiculous. I objected to the author's understanding and explanation of the terms in question. Secondly, as to the sec-

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tion on scrupulosity, the reader must judge between us. And finally, I made no comment one way or the other as to whether the book is "morally sound."

But Father Donceel's article, leading off this present discussion, calls for a few pertinent remarks. But first a few trivia.

To my question "Why are not dynamic psychology and psychiatry portrayed with their roots in scholastic philosophy, at least in books intended for seminarians and priests?" Father answers that such is not needed, for one "can take it for granted that they are aware of the relations existing between scholastic psychology and modern dynamic psychology." To judge between us, ask the next dozen priests you meet to detail "the relations existing between scholastic psychology and modern dynamic psychology."

In support of his opinion Father appeals to the "success of the book." If by success of the book is meant its wide sale, I would attribute that to a very favorable press, justified or unjustified, and to the fact "that our parish priests are more than willing to assimilate whatever can be of help in their care of souls." I certainly would be interested in a poll of the reactions of the priests who were led to buy the book by highly laudatory reviews, to

the parts which I have criticized.

Father's suspicion that my questions are "purely rhetorical" is entirely unfounded. And the statement that I "seem to be convinced of an incompatibility between scholastic and dynamic psychology" calls for an obvious distinction as to how dynamic psychology is portrayed.

### A Primal Surge

The next observations of Father Donceel get down to the heart of the matter. The real issue in this discussion is the author's conception of the "id" and of the "unconscious." The author's id is Freud's id with this difference only that the author excises from Freud's id the vestigial remains of the emotional experiences of countless generations of one's forebears handed down through evolution. The author defines his id as "*a primal surge of energy or force* (author's italics) which is without consciousness, beyond rationality and will, outside place and time." Further on he tells us that this "primal surge" is made up of "primitive urges" which are "chaotic and unfettered."

The author describes his conception of the "unconscious" thus: "that vast storehouse of buried yet active forces and energies which have been built up in those years before the use of reason, during which the

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young human being is living almost wholly on his emotions."

Father Onceel would have us believe that the author's id or "primal surge of living energy" which is made up of a mass of "primitive urges" which are "chaotic and unfettered" is nothing other than the sense appetite of scholastic philosophy. I am truly amazed that a dualistic psychologist could make such a statement. It is basic in our dualistic psychology that one distinguish carefully between the two factors involved in every sense faculty, the specific vital energy or force on the one hand and the quantitative element involved, body tissue or organ on the other. The specific vital energy or force, and we are speaking of vital energy or force, proceeds from the directly created human soul. This vital energy, however, can function only in, through, and dependently upon body tissue or organs.

The specific vital energy of the sense appetite (or of any other sense faculty for that matter) proceeding, as it does, from the soul which cannot get out of order or become chaotic, is not and cannot become in itself chaotic or abnormal. Anything abnormal or chaotic, therefore, in the emotions, both as to the what and the when, prescinding from the influence of cognition, can come only from an abnormal condition of

or influence upon its organ, intercranial or neural. And this includes not only physical traumata, which all psychiatrists admit, but also, *pace* the same esteemed worthies, biochemical, endocrinal and dietetic conditions. Do we need a scholastic psychiatry, one which has its roots in and takes its lead from scholastic philosophy?

### Where Is This Storehouse?

A word about the "unconscious" of the authors of *Counseling the Catholic*. The "unconscious" as described by them is "that vast storehouse of buried yet active forces and energies which has been built up" in the early years of man's life. Where is the vast storehouse of built up "forces and energies" "buried yet active?"

It can find no place in scholastic psychology. It can't be the soul nor yet the sense appetite. The sense appetite no more stores up its emotional outpourings than does the faculty of sight store up its visual experiences.

The only storehouse in man's psychic apparatus is on its cognoscitive side, memory and imagination. There we can find an "unconscious," a storehouse, not of "buried yet active forces and energies," but of the "species" of happenings experienced in an emotional milieu such as to give the "species" retained an associated emotional connotation, which association and

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connotation can be forgotten or "buried" in the course of time. In other words, the apparatus or conditioned or associative reflexes can be and is built up on the cognoscitive side of man, not only in early childhood but in later years also, which later can and does trigger, in the manner of conditioned or associative reflexes, emotional states which have no apparent cause. This "unconscious" is far different from the author's "storehouse of forces and energies."

Yes, psychogenic mental and emotional aberrations are certainly possible. But scholastic psychology emphasizes the possibility also of somatogenic mental and emotional conditions and should give a hint as to how various are the somatic conditions which can bring on such disturbances and how frequently they may operate. To illustrate this, a few scientific findings and experiments are in order.

### The Use of Niacin

The dramatic relief, through injection of niacin, from the dementia that accompanies pellagra, even before the bodily condition has been restored, has forced psychiatrists to admit, though grudgingly, that niacin deficiency plays some part in the etiology of the dementia. But they do not yet recognize its influence in subclinical pellagra.

Case: A 49-year-old woman is brought to the hospital. She is in a state of severe mental confusion. Does not know where she is or what day of the year it is. People are trying to poison her; she sees imaginary insects and snakes. Manifests marked personality changes. In conversing with the patient, the attending physician learns that she has been living for a whole year on an adequate diet, mostly fats and sweets. Treatment: five injections a day of niacin. After three days she leaves the hospital mentally clear and entirely rational. Comment of attending physician: "It has long been recognized by most physicians who have studied pellagra that many patients had minor, vague and indefinite complaints that usually existed for years before the classical symptoms of pellagra appeared. Mild mental disturbances are almost always the first evidence of chronic partial deficiency of nicotinic acid."

Low blood sugar or hyperinsulism, a condition more common than generally recognized, can trigger extreme anxiety, depression, mental confusion and violent outbursts of rage.

In one of the best clinics in the country an experiment was gone through to determine the effects of vitamin B-1 deficiency. A group of volunteers were put on what ordinarily would be considered a well bal-

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anced diet and one with sufficient calories. The foods selected, however, were such as lacked or were low in vitamin B-1. What vitamin B-1 still remained in the food was counteracted by free use of sweets and dessert. Seven months of that diet brought on acute neurasthenia. They dared not continue the experiment any further. Five months of a corrective diet cleared up the neurasthenia. This gives one to think what the enormous amounts of sugar that our adolescents, and their elders, consume may be causing.

Case: A woman in her thirties, nervous, shy, and retiring, together with a bad case of stuttering. This was all traced back to a severe nervous condition induced in her early years by cruel treatment at the hands of her father. Her condition was, therefore, psychogenic. Its cure, biochemical. B-1 therapy cured her of her nervousness, shyness and stuttering.

### Animal Experiments

Some animal experiments are quite significant. Thus Dr. Roger William of Texas University has made alcoholics of rats through nutritional deficiency, especially through a diet lacking magnesium. Putting back the magnesium into their diet cured the rats of their alcoholism. And rats can be robbed of the mother instinct for their

young by lack of manganese in their diet.

Injections of pineal extract are yielding striking curative effects in the treatment of psychoses.

One more case history and I have finished. The therapy used is the famous H-3 therapy of the Rumanian doctor Ana Aslan employed by her in the treatment of senility. The experiment took place at Rockland State Hospital, Orangeburg, New York. For the experiment 25 patients who had been hospitalized from 2 to 4 years were selected. The experiment and results are described in the Journal of Neuro-psychiatry, Vol. 1: No. 5, pp. 276-281, 1960. The article closes with the following case history:

"C.S., a 61-year-old female, single, was admitted to Rockland State Hospital in April, 1958, with a diagnosis of paranoid schizophrenia. She expressed intense fear of being poisoned. Her psychosis was first recognized in 1949, at which time she was treated in a private institution. Upon release she was unable to return to her position, but she was able to translate technical reports at home. In 1956, however, her mental condition deteriorated and she was unable to perform any work satisfactorily.

"Following admission in 19-

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58, she received 14 electro-coma treatments, but no improvement was noticeable. The patient was then placed on chlorpromazine therapy for five months. Her condition remained unchanged.

"In February, 1959, she was started on procaine therapy. At the end of the third month there was exacerbation of her paranoid symptoms. The auditory hallucinations which were always present but somewhat subdued, became more frequent and more intense. She stated that her deceased father's voice blamed her for not getting married. She heard her aunt's voice accusing her of stealing a Ph.D. in chemistry which she had earned. The voices accused her also of sexual relationship with her brother with whom she had been living all of her life.

"This behavioral pattern continued until the sixth month of therapy. At this time she be-

gan to show interest in her personal habits. She became less disheveled and less untidy, more cooperative and friendly, showing interest in her environment and towards the other patients. In the meantime her paranoid ideation decreased in frequency and intensity. The hallucinations disappeared and she became aware that she had been hallucinating. After nine months' therapy the hallucinations ceased completely and her memory deficit was significantly reduced.

"For the past month she has been translating reports from Russian to English for her brother. The patient was presented to the staff and approved for a prolonged home visit. If she functions in an acceptable manner during this period she will probably be released on convalescent status." — Martin E. Gounley, C.SS.R., West End, N.J.



### Buffalo Council of Orthodox Churches

Taking a leaf from the book of experience of most Protestant churches in the U.S., five parishes in Buffalo, N. Y., have formed the Buffalo Council of Eastern Orthodox Churches to propagate the faith, present a united public front, improve educational efforts in the parishes, and promote social contacts among the faithful.—**Dateline.**

# *Anglican Religious Orders*

MR. WILLIAM J. WHALEN

Ascesis among Protestants

**T**ONSURED Benedictine monks assemble in the chapel of their priory at 5:30 a.m. for Matins and Lauds before Low Mass.

White robed Holy Cross fathers from the United States instruct catechumens in the recitation of the rosary at their mission in the hinterlands of Liberia. Sisters of the Holy Name assist them in conducting a hospital and high school.

A wanderer finds a haven for a few weeks at the hospice of the Franciscans at the "Little Portion" in Mount Sinai, N.Y. The friars who welcome them comprise the first of three Franciscan bodies including cloistered Poor Clares and a Third Order for laymen.

What particularly interests us is that all these religious living by the evangelical counsels of poverty, chastity and obedience are Episcopalians. That few Roman Catholics know much about the flowering of religious life in the Church of England during the past century should not surprise us; many Episcopalians have never heard of or met the monks and nuns of their own communion.

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*An instructor at Purdue University, Mr. Whalen is presently working on a book-length study of Jehovah's Witnesses.*

For 300 years after the Reformation the Church of England lacked any corporate monastic life. Coinciding with the Oxford Movement and the efforts of Newman and Pusey to recapture the Catholic heritage of the Established Church the renewal of monasticism started slowly and hesitatingly. Today the Anglican religious orders have become firmly established and carry on a significant part of that church's missionary and educational work. In fact we find more monks and nuns in the Anglican communion today than were under vows in 1534 when Henry VIII dissolved the monasteries.

The story of Anglican monasticism has best been told by a Scottish Roman Catholic writer Peter Anson. His 641-page study entitled *The Call of the Cloister* (London, S.P.C.K., 1956) is acknowledged to be the most comprehensive and objective examination to date. Our concern in this brief article will be to look at the various Anglican communities for men in the United States.

Of course, Anglican monks and friars are far more numerous in England than in this country and as in our own Church the number of sisters

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far exceeds the number of male religious.

These religious communities all demand the observance of poverty, chastity and obedience, although Anglican Benedictines take the older vows of obedience, conversion of life and stability. The living witness to these evangelical counsels in a worldwide communion outside the fold of St. Peter should not be minimized.

Most of these Anglican societies build their spiritual formation around the Anglican Mass, the recitation in choir of the Divine Office, daily meditation, the rosary, stations of the cross, benediction, spiritual reading, and regular confession. Typically, the ordained members engage in giving missions and retreats, staffing parishes, writing. The lay brothers do manual labor, secretarial work, social work among boys and the sick, etc.

### Newman Was First

Newman's community at Littlemore near Oxford is usually regarded as the first attempt to restore monastic life in the Church of England. Most of these men followed Newman into the Catholic Church. Shortly thereafter an eccentric Anglican deacon tried to organize the first post-Reformation Benedictine monastery in the Church of England. His small community at Llanthony

lacked the stability and Benedictine know-how to succeed.

The Society of St. John the Evangelist, commonly known as the Cowley Fathers, became the first permanent community of men in the church. It was founded in 1865. Richard Meux Benson patterned his rule somewhat after that of the Vincentians and tried to avoid the bizarre aspects of the Llanthony Benedictines. Shane Leslie wrote that the new community "tried to combine the wisdom of Jesuits with the innocence of Franciscans."

Although nurtured by the Anglo-Catholic wing of the church, the Cowley Fathers were slow to adopt the more extreme manifestations of ritualism such as incense. They wanted to allay any fears of papalism in a church still understandably suspicious of monks and nuns. Many communities for women had been established in the previous years and were working in various dioceses with the blessing of their bishops.

Two Americans participated in the founding of the Society of St. John the Evangelist and later transplanted the society to America. They arrived in 1870 and took over the Church of the Advent in Boston. Despite harrassment by low-church bishops and unsympathetic Protestant Episcopalians the society survived. Eventual-

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ly, the two Americans withdrew from the society in a dispute with Fr. Benson, who resisted the move to autonomy which finally came in 1914. One of the former members, Charles C. Crafton, became the Episcopal bishop of Fond du Lac, Wis.

### The Rule

A candidate for admission to the society remains a postulant for three or more months. If accepted at the end of his postulancy he is clothed in the habit and enters a novitiate for two or three years. Life vows may not be taken under the age of 30; those younger take annual vows until this age is reached. Members wear a double-breasted black cassock and black girdle. Lay brothers wear a gray cassock. The governing body of the society, the chapter, is composed of professed fathers only.

At one time or another the Cowley Fathers staffed Episcopalian parishes in Philadelphia, San Francisco, Chicago, Brooklyn and New York City. In 1926 they opened St. Francis House near Harvard to give their members close contact with the university community. To date five bishops of the Protestant Episcopal church have been members of the Cowley Fathers and two of these remained members after their consecration. Catholic novice masters and retreat masters

have praised Fr. Longridge's commentary on the Spiritual Exercises of St. Ignatius.

The American branch founded the Province of Nippon in 1933 with two Japanese members. The Cowley Fathers also serve in Canada, Scotland, South Africa, India and the Bahamas.

After several abortive attempts to establish home-grown communities such as the one at Nashotah House in Wisconsin and the short-lived Society of the Holy Cross, the American church finally gave birth to its own stable religious order, the Order of the Holy Cross. Fr. James O.S. Huntington, son of an Episcopalian bishop, founded this order in the lower East Side of New York in 1881. At the time of his investiture the presiding bishop wrote to the Episcopal bishop receiving Mr. Huntington's vows. He expressed astonishment and distress at the "recent, unexampled act, the admission of Mr. Huntington to a so called religious order, after requiring of him the well known Romish vows."

### A Gradual Growth

Growth of the new American order was slow; only two men persevered after 10 years. The development toward a more contemplative life and the greater acceptance of Anglo-Catholicism in this country at-

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tracted more candidates. The order moved to its present monastery at West Park, about 80 miles from New York City, in 1904.

A year later the order opened a school for mountain boys in Sewanee, Tenn., which has since become an accredited prep school. It also founded Kent School, which it continued to operate until 1946. Since 1922, the Holy Cross Order has conducted missions in Liberia and in 1948 it established a West Coast headquarters and retreat house near Santa Barbara, Calif. A companion sisterhood, the Sisters of St. Helena, follow the same rule and obey the same superior. They staff a school for girls at Versailles, Ky. and plan to open a convent in Augusta, Ga., in 1961.

Living under a modern rule with some similarity to the Dominican, the members, numbering about 25, possess equal voting rights in the government of the order. The Holy Cross Order sponsors several affiliated groups such as the Society of the Oblates of Mount Calvary for celibate Episcopalian priests. The order maintains its own press which publishes a monthly magazine and such books as *Devotion to the Mother of God*, *Why Confession?*, *Rosary Devotions*, *The Seven Sacraments* and *Thinking of Rome? Think Twice*. The press also fills orders for rosaries, St.

Christopher medals, crucifixes and Anglican missals.

A later Benedictine establishment in the Anglican communion was more successful than the Llanthony experiment and more permanent than the Caldey Benedictines who submitted to Rome in 1913. Despite this blow to Anglo-Catholicism in the Caldey submission, many Anglicans such as Lord Halifax continued to cherish the dream of a revived Benedictinism in the Church of England. The only professed monk from Caldey who had remained an Anglican was installed as superior of a new Benedictine monastery. He too took the path to Rome but left several Anglican priests and novices in the community.

### Nashdom Abbey

These Anglican Benedictines took over the mansion of a Russian prince which was known as Nashdom. Anson writes, "The life at Nashdom is an almost perfect replica of the average Roman Catholic form of Benedictinism as it exists today" (p. 189). About 40 monks and novices comprise the present Nashdom Abbey.

Several Americans spent their novitiate at Nashdom and returned to this country to form a priory in 1939 at Valparaiso, Ind. They took care of three mission churches but in 1946 they moved to their present location in Three Rivers, Mich. The move took them away from

## THE PRIEST

the distractions of parish work and brought them the privacy and seclusion they sought. They follow the traditional Benedictine life of prayer, study and labor and maintain cordial relations with Roman Catholic monks, priests and laymen. One of their number, the late Dom Gregory Dix, O.S.B., won a wide Catholic audience for his works such as his famous *The Shape of the Liturgy*.

The American house remains under the jurisdiction of the Abbot of Nashdom, although eventually the community expects to move from the status of priory to monastery. Its present home is a converted farm house and attached army huts. The horarium at St. Gregory's Priory is as follows:

5 a.m.	Rise
5:30	Matins and Lauds
6:40	Low Mass
8:00	Breakfast
9:15	Prime, Terce Conventual Mass
10:30	Work
12:15 p.m.	Sext, None
1:00	Rest
2:10	Work
3:30	Study
4:30	Tea
4:40	Classes
5:30	Vespers
6:00	Meditation
6:40	Supper
7:00	Recreation
8:00	Study
9:00	Compline

## The Franciscan Ideal

The way of St. Francis has always held an attraction for Anglicans. An earlier Franciscan establishment led to the founding of the Society of the Atonement in 1899. As most Catholics know, this community was received into the Church a few years later and has enjoyed a remarkable growth in all its branches. It promotes in a special way the Chair of Unity Octave and the apostolate of reunion.

Seeking to begin another order with fewer papalist tendencies a handful of Episcopalians founded the Order of Poor Brethren of St. Francis in 1919. They started to live the Franciscan life at Merrill, Wis., but moved to a fishing village on Long Island in 1928. They are supported entirely by alms. Their habit is gray with capuce and the usual Franciscan cord and the seven-decade rosary. The order sponsors a Third Order of Penance for lay Episcopalians.

Members of the St. Barnabas Brotherhood dedicated themselves to the sick-poor in free homes and hospitals. Their rule follows that of St. Benedict and they wear a gray cassock with hood and black leather belt. The brotherhood operates two houses at Gibsonia and North East, Pa.

Workingmen make up the

## ANGLICAN RELIGIOUS ORDERS

membership of the Brothers of St. Paul, a society for laymen established in 1928. Members support themselves and their monastery by secular jobs but wear a black cassock and white neckband in the monastery. They take simple annual vows.

The newer Society of St. Paul cares for the sick and engages in teaching. It began in 1958. At Gresham, Oregon, the society maintains St. Jude's home and grade school. It publishes the *Anglican Paulist*.

Somewhat different from other Anglican orders, the Society of the Catholic Commonwealth attempts to be a 20th-century adaptation of the Oratorians. Members engage in research in the liturgy and Christian social action. The founder, who died last April, had received a Ph.D. from MIT and was assisted in founding his society by the Order of the Holy Cross. Many Episcopalians considered him to be left wing.

### Smaller Groups

Smaller Anglican communities include the Oratory of the Good Shepherd, the Society of the Good Shepherd, and the Congregation of the Companions of the Holy Savior. A community of Anglican Augustinians in Florida disbanded recently.

Several hundred women take similar vows as Anglican sisters. Active communities for

women include the All Saints Sisters of the Poor, Sisterhood of the Holy Nativitity, Community of the Holy Spirit, Poor Clares of Reparation and Adoration, Order of St. Anne, Order of St. Helena, Community of St. John the Baptist, Sisterhood of St. John the Evangelist, Society of St. Margaret, Community of St. Martha, Community of St. Mary, Teachers of the Children of God, Community of the Transfiguration, and Community of the Way of the Cross.

Often misunderstood or unknown by their fellow-Anglicans, these monks and nuns remain a powerful testimonial to the attractions of Christian monasticism. They affirm the value of virginity and Christian obedience when such virtues seldom get a hearing in American Protestantism. Their counterparts can be found in Eastern Orthodoxy and even in the Reformed and Lutheran churches on the continent. Time magazine recently (Sept. 5, 1960) described the 45-member Protestant monastery at Taize near Cluny.

The master of novices of the Holy Cross Order wrote the author: "In England many Roman Catholic clergy and religious frequent Anglican monasteries and convents for purpose of mutual discussions in theology and on the religious life as such (notably in Cowley, Nashdom, Kelham and Mir-

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field) and it is our hope to do the same here in the United States with any Roman community interested in such a plan."

These Anglican men and women have also left everything to follow Christ. We Catholics would make a serious mistake to view their rules and

practices as simply imitations of our own. What role these Anglican religious orders will play in the providence of God and the urgent work of the re-union of Christendom we will probably never know. But we do know that they deserve nothing less than our fraternal understanding and prayers.



## Communist Churchman

The Right Reverend Janos Peter of Hungary was a delegate to the World Council of Churches meeting in Evanston, Illinois, in 1954. At that time, he denied being a Communist but deceived only the naive.

Now Dr. Peter turns up as First Deputy Foreign Minister of the Hungarian Communist regime and has recently been prominent in the deliberations of UN as a member of the Hungarian delegation to that body.—**Christian Economics.**

# *Salvaging the Streetwalker*

The Dominican Sisters  
of Bethany

JOHN BAPTISTE

NUNS' footsteps will soon echo through the corridors of womens' prisons in and around Boston. Soon Dominican Sisters will sit in on conferences to give advice and lend their own special aid in combating crime and rehabilitating the punished — for the nuns whose peculiar work takes them to reformatories and workhouses, the Dominican Sisters of Bethany, are establishing their first convent in the United States.

When America's first Bethany convent is fully established, the Sisters will begin their spectacular work of converting prostitutes and women criminals and attempting to lead them to a religious vocation in an order inspired by a public sinner and great saint, Mary Magdalen.

The Sisters of Bethany will found "homes" where women who are ready to repudiate an unsavory past may live and reorient themselves in a clean wholesome atmosphere.

The order will set up Pre-Bethanies, convents or annexes to convents specially designed to introduce rehabilitees from the "homes" and other aspirants to the religious life.

The Sisters will actively en-

gage in certain conferences where their special knowledge of penal problems can be used effectively and they will lecture, organize meetings to discuss social problems, and organize groups of "Friends Of Bethany" in an effort to involve laymen in their missionary work.

But all of this is somewhere in the future and all of this will stem from the efforts of three nuns, a detachment sent to found the first American convent in Boston.

Currently these three nuns are living as guests of the Franciscan Missionaries of Mary at St. Clement's Shrine, Boston. They are supporting themselves by making gothic vestments, a skill that has already brought fame to the Sisters of Bethany in Europe. Vestment making, at least in the United States, has brought the order more renown than the rare mission of the group, for two of the order's convents in Switzerland have been supplying U.S. clerical buyers with vestments for years.

Although little known, the Sisters of Bethany are not a tiny organization. They have six convents in France, three in Belgium, the two in Switzer-

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land and another in Italy. The convent in Boston will be the thirteenth founded in the 94 years since the formation of the order.

The order of Bethany is essentially contemplative, but the organizational scheme is broad and tailored to allow "every woman, who, having fallen in the past, in whatever way and to whatever degree, being sincerely converted and having proved her repentance, is resolved in her heart to give herself to God until death" a chance for total Christian rehabilitation in the Dominican religious life.

To achieve this the order is divided into two distinct groups: the cloistered Canonical Religious who take simple vows, and the Third Order (Tertiaries) who live a cloistered community life less rigidly defined than the Canonical Religious. Both the Canonical Religious and the Tertiaries wear the same habit and all share the same monastic mission of community worship, study, and labor.

### Missionary Sisters

Contact with the lay world is established by Missionary Sisters who may be either Canonical Religious or Tertiaries. These are uncloistered nuns. They have charge of the Pre-Bethanies, and they regularly visit the various "homes" of

the community. The Missionaries range from slums to prisons in a quest for conversions and vocations, carrying the dramatic impact of the order to the grim ghettos of society while maintaining a tight familial bond with the cloistered Sisters who support them with their prayers and sacrifice.

The "homes" and Pre-Bethanies are significant from several standpoints. First, they open a path to religious vocation for persons who would normally find it difficult to earn acceptance in most women's orders. Second, they supplement the work of social agencies while bringing to those who need it most the message of Christian hope.

The "homes" help fill society's desperate need for a place where delinquent women may freely go to break the chain of environment that shackles them to a life they may despise. The "homes," although closely attached to and founded by the Sisters of Bethany, are run and administered by a trained lay staff which guides the women in their voluntary rehabilitation.

The women in the "homes" are free. They may apply for entrance to a Pre-Bethany or remain in the "home" until they have decided on a definite career, a career which they are better equipped to pursue because of the prayers and coun-

## SALVAGING THE STREETWALKER

sel of the nuns and the training received at the "home."

The Pre-Bethanies give religious training for aspirants to the order, but not all aspirants are sent to Pre-Bethanies and there is no defined length of stay. (The special needs of each individual dictate whether she will be sent to a Pre-Bethany and how long she will remain.) The Pre-Bethanites live within a community of Missionary Sisters. From the Pre-Bethany the women may enter the Canonical or Tertiary Postulate.

### Founded in 1866

This unusual order dates from 1866. A Dominican preacher, Father Lataste, started formation of the society after he had preached a retreat in a long-term women's prison in Paris.

He undertook the retreat fearfully. He was worried and anxious. He imagined the retreat might be turned into a mockery. But he quickly realized he was wrong; startled, he saw that these convicted criminals had great spiritual depth. Many told him they yearned for the chance to undertake a religious vocation. But no order would readily take these women, and in mulling over their problem, Fr. Lataste discovered he would have to found an order if the problem was to be resolved.

The precedent for his work was obvious. Christ Himself had accepted the public sinner Mary Magdalen. Christ had defended her, telling the world that it was the forgiven sinner who would love more. He had commended her faith, visited her home in Bethany and dined with her and her sister.

Hints to the broad outlines of the Order were clearly set out in the New Testament. Even the name of the order could be easily and appropriately borrowed from the gospel — Bethany, the home of Mary and Martha.

The next steps in molding the order were more complicated, but there was help. Fr. Lataste worked at a time when the whole Church was rallying to the challenge of the social decay, the unrest, the economic stagnation fermented by mass migrations and, ironically, by the progress of medicine.

Through medicine cities had been made safer. Diseases had been dramatically checked. The average man's life had been extended and this was both a boon and a blight to society for it created new problems, social problems.

These social problems, which were cited as the cause for a slight decline in the Church's influence over the masses, led to the creation of new institutions and orders in the Church.

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During the nineteenth century there was a striking increase in the number of orders for men and an even greater increase in the number of orders founded for women. Great minds in the Church had attacked the problem, and no single Founder was lacking in sources of advice.

There is a brilliant practicality in the organizational format devised by Father Lataste, but, oddly, the formation of the Dominican Sisters of Bethany has won only the barest nod of recognition in history. Even now

the work of these dedicated nuns seems *avant garde* and wonderful in the flowering context of the Church's social teachings. In the nineteenth century, when the work of these Sisters was needed as desperately as it is in the twentieth century, their labors reaped obscurity. But now, and especially in the United States, there is a new awareness of social problems and it is hardly likely that either the agencies they will aid or the American Catholic community will ignore the Sisters of Bethany.



### Something To Think About

Rev. Dr. Henry Smith Leiper recently voiced the following revealing comparison. Assuming that the population of the world, in exact proportions, could be reduced to one town of 1,000 people, there would be 60 American residents. Yet these 60 would receive half of the income of the entire community, with its other 940 citizens dividing the other half.

Some 330 in the town would be Christians, with fewer than 100 of them Protestants; 670 would not be Christians. Half of the population would never have heard of Jesus Christ, while more than half would be hearing about Karl Marx.

The American families would be spending at least \$850 a year for military defense, but less than \$4 a year to share their Christian faith with the other members of the community.—**Dateline.**

# The Cracked Mensa

— and other problems

WALTER J. SCHMITZ, S.S., S.T.D.

THE cover or top part of the marble covering our altar relics is cracked. Must this altar be reconsecrated? — or just what is it that necessitates a second consecration?

The following regulations are set down concerning the loss of consecration: "A fixed altar loses its consecration, if the table were separated, even for a moment only, from its supports. An altar, whether fixed or movable (or altar stone), loses its consecration:

"1) By the notable fracture of the table or of the support. A fracture may be notable either on account of its extent, or on account of the particular place where it occurs. Hence there would be a notable fracture, e.g.,

"a) If the table were broken in two or more large pieces;

"b) If at the corner of the table that portion which the consecrator anointed is broken off;

"2) By the removal of the relics, or by the fracture or removal, by chance or design, of the small stone slab or cover placed over the sepulchrum (except the case in which the Bishop or his delegate moves the slab to fix it, or repair it, or replace it, or to inspect the relics).

"If there is only a slight fracture of the slab, or it is merely loose, the altar does not lose its consecration and any priest may repair or fasten the lid with ordinary, unblessed cement, without, of course, removing it from its place. . .

"Should an altar lose its consecration for the reasons given under b, the Bishop or a priest delegated by him may reconsecrate it using the short form given in the Roman Ritual. The Bishop needs a special faculty from the Holy See to delegate a priest for these cases under b.

"If, however, the stone which covers the *sepulchrum* has merely become loose, it may be fastened with new cement, provided it is not removed from its place. The cementing is to be done by a Bishop, unless the Bishop has an Apostolic Indult by virtue of which he may sub-delegate this power to a priest. The cement must be blessed according to the formula found in the *Pontificale Romanum*. If a church is desecrated, the altars are not thereby desecrated."

## DEDICATORY PRAYERS

In the dedication ceremony of a school, is there any objection to the practice of having the faithful who are gathered in the gymnasium or auditorium reciting the dedicatory prayers in

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English while the officiating prelate or priest is reciting them in Latin in another part of the building and proceeding through the building with the actual blessing?

We see nothing objectionable to such a practice; in fact we consider it praiseworthy.

### PROPER PRELATIAL DRESS

A priest in our diocese recently was made a Protonotary Apostolic, and he was to have occasion to pontificate on a Sunday after Pentecost when green vestments were worn. He didn't have a solemn set of green vestments but did have a solemn set of gold vestments. He said he should wear gold pontificalia, viz., gold tunic, dalmatic and gloves. We argued that this was not permitted.

Green, red, white, purple (violet) and black are the liturgical colors. Gold is a substitute for red, green or white. However, none of the authors permit gold pontificalia. The monsignor in question should wear green tunic, dalmatic, and gloves.

### DOUBLE OBLIGATION?

An order priest is assigned as a chaplain to a community of nuns, not of his own order. The directory of this group of nuns provides for a Requiem Mass for the deceased of this order once each month.

When the chaplain offers this

Mass in accordance with the intention of this community can he use a Mass stipend of his own and simply include the intentions of the community in a special memento? Or must he forego the use of his own stipend and say this Mass without the benefit of a stipend?

The question is pertinent especially when a stipend was given to this chaplain asking that a Mass be offered on a specific day. This day can coincide with the directory of the Sisters. Should then the chaplain inform the community and offer another Mass for their intention on the first free day, or is his obligation fulfilled in accordance with the principle: Ultra posse nemo obligatur?

The chaplain in question should have a complete understanding with the Sisters. If the arrangement for salary includes certain days on which Masses must be offered for the community, then he cannot accept another stipend for that day. However, if such an arrangement and agreement has not been made, he is not obligated to the requirements of their directory and he is free to accept other obligations and, if he wishes, he may make a special memento for the deceased members of this particular community. However, he should clear up this problem by a definite and clear understanding with the Sisters.

## THE CRACKED MENSA

### SANCTUARY LAMP REGULATIONS

1) Is it of obligation that the sanctuary lamp be "in front of" the tabernacle? Could it be at the side, on a line with the tabernacle?

2) If it is a standing model, are there regulations as to its height? Can it be placed on one of the altar steps or on the predella?

3) If it is placed on the floor of the sanctuary, can it be on the right or on the left side, as one wishes?

The Sacred Congregation of Rites in several decrees has stated that the sanctuary lamp must be in the sanctuary and before the altar, not on or over the altar. If it is the pedestal type, it should be on one side of the sanctuary, not on the steps, but in front of the tabernacle. It may be on either side; however, it is generally placed on the gospel side. There are no regulations as to its height. This is judged best by the dimensions of the sanctuary and the altar.

### ATTENTION — DOMESTIC PRELATES

Many monsignors have sent in requests recently for books concerning their proper dress at various ecclesiastical functions. This information is contained in the two following books: *Costume of Prelates* by Nainfa, reprinted some years ago by the Newman Press,

Westminster, Md.; *Clerical Dress and Insignia of the Roman Catholic Church* by McCloud, published by the Bruce Publishing Co., Milwaukee, Wis.

### ANTICIPATING FEAST

We are anxious to celebrate our patronal feast on a Sunday of Advent. The feast falls on Monday and we wonder if we can anticipate it by celebrating on the previous day?

The four Sundays of Advent are doubles of the first class and primary feasts in the Universal Church. They cannot be displaced and so it is not possible to anticipate the patronal feast in this case.

### MASS OF THE ANGELS

Recently I attended the funeral of a six-year-old child and the celebrant of the Mass offered the votive Mass of the Angels. I was reciting my breviary and the ordo indicated that the feast of the day was a double of the second class. What are the regulations concerning this "funeral" Mass for a child?

If the ordo or office of the day does not permit a private votive Mass, the Mass of the Angels cannot be said. If the Requiem Mass is not said, then the Mass of the day called for by the ordo is the one to be said. If a votive Mass is permitted, then the votive Mass of the Angels or any other votive Mass may be offered.

# *Church and State*

V. REV. PAUL R. COYLE, J.C.D.

Quoad matrimonium

*Is there an obligation for Catholics to observe civil laws concerning matters on marriage which pertain more properly to the Church's authority?*

Considering the question from a theological viewpoint, one may state that Catholics may comply with civil regulations that infringe upon the competence of the Church, provided that these regulations do not exact or presuppose contraventions of the law of God and are not positively harmful to the Church. Fundamentally, the attitude of the Church towards this compliance is founded in her maternal solicitude for the temporal as well as the spiritual welfare of souls.

Pope Leo XIII takes cognizance of this disposition of the Church when he says: "It is of the greatest consequence to husband and wife that all these things (*scil.*, concerning the origin, nature, ends, properties, and regulation of marriage) should be well known and understood by them, *in order that they may conform to the laws of the State, if there be no objection on the part of the Church*; for the Church wishes the effects of marriage to be guarded in all possible ways, and that no harm may come to the children."

Such, then, is the theological approach to the problem. But before considering in detail the juridical aspect, one may well observe that herein lies another striking illustration of the intimate and harmonious inter-relation of theological and juridical principles. The central link in this case is charity. Commenting on charity as "an ethical and legal fundamental ideal which fills the Law of the Church with the fullness of humanity," Ploechl quite appropriately remarks: "It is true, the Law of the Church is strict in its unchangeable Divine and Natural principles. But it is also the law of charity. It is ruled by charity . . . (charity) is the sublime norm, guiding the spirit of the Code in its every phase. It is the basic principle of distributive justice, the supreme criterion of every aspect of the Law of the Church."

It is obvious from this that the fundamental ideal of charity is basic to both the theological and the juridical elements involved in the problem under consideration. Prescinding for the time from that factor, one has now to inquire into the essentially juridical phase of the question, and to seek to determine the juridical grounds which support and justify

## CHURCH AND STATE

Catholic compliance with civil regulations on marriage.

Approaching the matter first from the standpoint of the rights of Church and State, one should note that in this country the conflict of competence arises proximately from a usurpation of power. The State does not deny to the Church the right to legislate for Christian marriages, but it does deny the exclusiveness of that right. The State has assumed to itself a power that properly and rightly belongs to the Church. But in exercising this usurped power the secular authority seldom if ever acts from motives of positive hostility towards the Church. This fact in itself makes the problem of conformity to civil prescriptions less difficult, for, although there are certain fundamental contrarieties between the two systems of law, still there are many elements of concord which provide a basis for a composition of the difficulties.

Hence the Church is able to accommodate herself to practically all civil regulations without great inconvenience; and this she is willing to do as long as there is not required any abandonment of principle. As Pope Leo XIII says: ". . . the Catholic Church, though powerless in any way to abandon the duties of her office or the defence of her authority, still very greatly inclines to kindness and

indulgence whenever they are consistent with the safety of her rights and the sanctity of her duties. Wherefore she makes no decrees in relation to marriage without having regard to the state of the body politic and condition of the general public; and has besides more than once mitigated, as far as possible, the enactments of her own laws, when there were just and weighty reasons."

### Civil Authorization

An example in point may be found in the way in which the Church meets the requirement for civil authorization to assist at marriages which is enacted in the laws of some states. The Church, fully aware that her own authorization is sufficient for the validity of assistance at marriage on the part of her priests, yet has them secure the necessary civil authorization. By thus meeting this secular prescription, the Church can be assured that, other things being equal, the civil effects will be conceded by the State to a marriage solemnized according to the canonical form.

It seems, moreover, that a further juridical basis for the observance by Catholics of secular marriage laws can be established from the practice of the ecclesiastical courts in matrimonial causes. Among the documents usually required of parties by the ecclesiastical tri-

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bunals are the documents of civil divorce.

This is done not only for the purpose of securing possibly useful information, but also with the aim to avoid conflict with the civil law which does not acknowledge the competence of the ecclesiastical tribunal, and to protect the parties for a consequent civil charge of bigamy. In such matter, again, there is no departure from principle, for it is a question not of requiring a divorce *as a divorce*, but rather of complying with a secular formality in order to secure civil recognition for an act of ecclesiastical jurisdiction that is complete in itself.

### An 'Amicable' Relationship

Certainly it would be to the advantage of both Church and State in this country if through some formal agreement a definite settlement of the various points of conflict could be effected. But the absence of such an express agreement does not necessarily militate against the existence of an amicable functioning of these two authorities. The practical manner in which the difficulties and problems have been met by the Church in this country, together with the at least benevolent (even if patronizing) disposition of the State towards the Church, have resulted in the establishment of an implied *modus vivendi*. Such

an arrangement, because not founded on any mutual understanding as to principles, has the obvious disadvantage of providing a somewhat tenuous juridical basis for settling any particular matter of conflict; but, on the other hand, it has averted, in an acceptable manner, the practical burgeoning of many potential theoretical conflicts.

### General Compliance

From this implicit *modus vivendi* there has developed in this country an almost universal practice to observe the civil regulations on marriage within certain limits, i.e., within limits consonant with the safety of the rights of the Church and consistent with the sanctity of her duties. This compliance is not only manifested by priests and bishops; it is also encouraged and at times even required of the faithful by them. It seems, moreover, that this mode of acting, especially since it has developed in such a way as to secure the unhampered functioning of ecclesiastical jurisdiction and at the same time to procure the protection in civil law of the rights of the spouses, may be said to have at least the tacit approval of the Holy See.

(Goldsmith, "Competence of Church and State Over Marriage")

# Books in Review

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## Communism and the Churches

by Ralph Lord Roy

Harcourt, Brace, New York  
1960, pp. 495, \$7.50

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THE long awaited dissertation by Mr. Roy, financed by the Fund for the Republic, has finally arrived after a year's delay, and it must be one of the most fraudulent books ever written. It contains so many inaccuracies and even historical errors that a corrective volume is indicated—to be entitled, perhaps, *Communism and Ralph Lord Roy?*

The tipoff comes with the endorsements on the dust-jacket. One could be sure of a knowledgeable treatise if it boasted encomia by J. Edgar Hoover, Dr. Joseph B. Matthews, Major Edgar Bundy, or M. G. Lowman. But the compliments of Bishop G. Bromley ("Better Red than Roman") Oxnam (endorser of at least 43 Red causes), Bishop James A. Pike, John C. Bennett (16 Red causes), John Haynes Holmes, and Abraham J. Muste (11 Red causes) can promise only a whitewash.

And the author's qualifications? He is perhaps a former member of the F.B.I.?—a converted Communist with specialized knowledge?—a veteran of the Military Intelligence Services, Congressional Investigative Committees, Police Departments, CIA, State Department, Immigration and Naturalization Service? Not at all, gentle reader. He is a protege of Dr. John C. Bennett (endorser of 16 Red causes). A professor at the Union Theological Seminary, Dr.

Bennett and his church belong to the National Council of Churches, which is the real object of Mr. Roy's whitewash.

Attempting to discredit authentic experts on Communism such as Dr. Matthews and Herbert Philbrick, Mr. Roy omits the sworn testimony of FBI undercover agents and former Communists in dozens, testifying as to the extent of Red penetration in American religious bodies. If Mr. Roy is unaware of these affidavits, then his book is not only incomplete but dangerously so. But if the author knew of these sources and omitted them for partisan reasons, then his book is equally vitiated. Those witnesses could have been sued for perjury if their facts were libelous. But the fact is that not one of them was made to eat his testimony by the various "reverends" and theologians implicated.

The critical premise of Mr. Roy's book is false to begin with: That it is necessary to place a clergyman in the Communist Party (identify him as a "Communist") in order to prove that he has served the cause of Communism. But this proposition is just too disingenuous. Any plain fool knows that the dues-paying card-carrying members are only the hard core directing things behind the scenes. Most of the work is done by the "signers" and "joiners," the dupes and fellow-travelers just such as Oxnam and Bennett.

In 1953, Dr. Matthews stated that Protestant preachers outnumbered any other category in American society by more than

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two to one (at least 7,000—later revised upward to over 8,000) in their espousal of Red causes. He distinctly wrote at the time that most of these were not Party members but rather dupes and fellow-travelers.

And so Mr. Roy's work will stand as an apologia that really serves the Anti-Christ. Rather than revealing the truth about Communism in the churches, it attempts to exorcise the National Council of the Red devil that haunts it, while at the same time hacking and slashing at the reputations of honest-to-goodness experts in this field. Worse than a mere waste of ink and paper, Mr. Roy's book has really hurt us all.—R.G.

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### Disputed Questions

by Thomas Merton

Farrar, Straus, and Cudahy, New York,  
1960, pp. 298, \$3.95

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THIS latest book by the author of *The Seven Storey Mountain* is a collection of twelve essays on a variety of subjects, most of them dealing with the pursuit of spiritual perfection in the religious life.

Although a number of these articles have already appeared in such magazines as *Jubilee* and *Worship*, the book makes no acknowledgement of this fact.

As for the title of this volume, the author explains that "the subjects are all more or less controversial, but that does not mean that I am engaging in controversy with anyone in particular. I am simply thinking out loud about certain events and ideas which seem to be significant, in one way

or another, for the spiritual and intellectual life of modern man."

Later on the Trappist priest asserts that "there is one theme, one question above all, which runs through the whole book. It is a philosophical question: the relation of the person to the social organization."

The first, the lengthiest and the most interesting essay, entitled *The Pasternak Affair*, develops the pertinence of this question to the life of the recently deceased author of *Doctor Zhivago*.

Father Merton, who exchanged cordial correspondence with Pasternak, finds the Russian's intentions and spirit genuinely religious, authentically Christian and all the more so for their spontaneous unconventionality. He insists that the liberty of spirit which Pasternak defends is almost as dead in the West as it is behind the Iron Curtain.

The essay on *A Philosophy of Solitude* struck me as among the best. Here he defends the occasional eccentricities of the true solitary, whether in religious life or out of it. "Let us not condemn him for failing to solve problems which we have not even dared to face."

This same essay speaks of true solitaires in these moving and memorable words: "Such men, out of pity for the universe, out of loyalty to mankind, and without a spirit of bitterness or of resentment withdraw into the healing silence of the wilderness, or of poverty, or of obscurity, not in order to preach to others but to heal in themselves the wounds of the entire world."

Elsewhere in an article on *Aberrancy in Sacred Decoration*, the author reveals the potential of his style when remarking that "the priest at the altar should be seen as Christ clothed in the chasuble

## Books in Review

of His priestly glory, not as a sandwich man advertising the emotional satisfactions that are to be derived from sacramental devotion."

Regrettably, this potential is too seldom realized in these essays. There pervades instead a weighty quality of grimness unrelieved by humor or detectible joy. This grimness is perhaps reflected in rather unhelpful remarks about "sophianic" views and the "hieratic kenoticism" of the Brothers Karamazov.

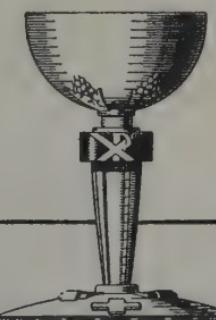
It also seems to me that the author suffers from a tendency to make sweeping but questionable statements. Thus he affirms that "since modern thought has deliberately renounced any effort to

distinguish between what exists only in the mind and what exists outside the mind (dismissing the question as irrelevant), love has become more and more mental and abstract."

I wager that the multitudinous man in the street, who does most of the loving in any generation, has made no such renunciation.

Again, speaking of Christ's identification of Himself with our neighbor, the author says that "undoubtedly many Christians will remain very uneasy with it, tormented by the difficulty that perhaps, after all, this particular neighbor is a bad man and is foredoomed to hell, and therefore cannot be Christ."

I sincerely doubt whether there are many such tormented Christians.



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**Books in Review**

Father Merton undoubtedly has important things to say, and he has a better right than many others to say them. He would say them to more effect and to more readers, I believe, if he would humanize his style to a greater degree, and soften his relentlessly didactic approach. — J. Joseph Gallagher, Baltimore.

---

**Son and Savior  
A Symposium Tr.**

by Anthony Wheaton

Helicon, Baltimore, 1960, pp. 152, \$2.95

THIS little book is an attempt to depict how the Apostles accepted the divinity of their Master by showing the indications and proofs He gave them. It is a scholarly work, one that must be slowly and carefully read rather than hurriedly scanned. It is not easy reading. It demands concentration and deep thought.

Then, too, it demands a considerable background of learning, as can be seen from the following paragraph:

"Some other writers consider that the idealization process was brought about through borrowing some of the characteristic ideas of Philo of Alexandria, others again that it owes much to Hermetic literature. For Albert Schweitzer, Joannine theology is precisely the translation into Greek terms of Pauline mysticism. Contemporary critics, however, no longer care to search for the origins of John's Christology in the realm of a syncretism of Hellenistic ideas, and have turned instead to the intellectual circles of Eastern gnos-

## Books in Review

ticism. In this view, John would have transferred to Christ, after suitable modifications, the personal characteristics of the heavenly Messenger found in gnostic mythology." See what I mean? Not exactly for refectory reading!

But, no doubt, the scholars delight, as they read about the expectation of God in the Old Testament, how the Apostolic Church believes in and worships Jesus, the Christ, an exposition of the Savior's divinity in the Synoptic Gospels, about Christ's divinity in St. Paul, and St. John's conception of the divinity of Christ.

Human reason would think it foolish to suppose that a man who lived like other men, who ate, drank, and moved among them,

who was able to suffer fatigue, to experience emotion, to weep and even to die on a cross, could at the same time be the Son of God, equal to Him, eternal like Him, creator of the world with Him.

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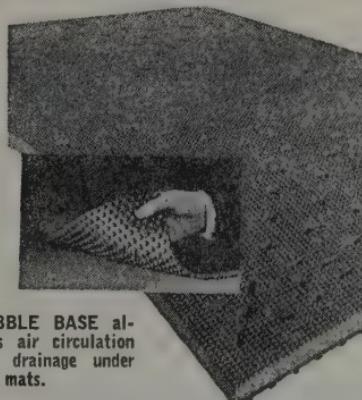
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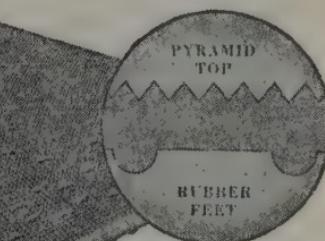
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Books in Review

"This is eternal life, that they may know Thee, the one true God, and Jesus Christ, Whom Thou hast sent." Since this is eternal life, a book like the one under consideration is a welcome addition to our knowledge of the Divine Savior.

—W. Herbst, S.D.S., Jordan Seminary, Menominee, Michigan.

Martin Luther and  
Ignatius Loyola  
by Friedrich Richter  
Newman, Westminster, Md.,  
1960, pp. 248, \$3.75

FRIEDRICH RICHTER was a Lutheran minister for 25 years during which time he achieved an understanding of Luther's struggles, successes, and failures. As a convert to the Catholic faith he became deeply interested in the life and work of Loyola, on whom he has done extensive research. Because of his successive membership in both faiths he is especially well-equipped to undertake this study, which is at the same time a profession of faith.

The findings of the author harmonize in general with those of the best modern scholars in rejecting the caricature of Luther that many popular Catholic apologists had drawn. They agree that he was neither a drunkard nor a profligate. His marriage to Katherine von Bora did not take place until eight years after his break with the Church and hence cannot justly be pictured as influencing him in his revolt.

The Augustinian monk reflected in his speech and writings much of the coarseness of his age, and con-

## Books in Review

sequently he cannot be judged by presentday standards. The outstanding modern Catholic authority on Luther is Dr. Joseph Lortz, whose research has yielded a more accurate picture of the reformer's sincerity and deeply religious nature. Lutherans in Germany were quick to recognize this new spirit and to respond with sympathetic studies of Catholic dogma and increased friendliness.

This friendliness flowered into the *Una Sancta* movement which has brought about conversations looking toward the possibility of reunion. This new spirit of mutual understanding and charity is evident in this study of Richter. While his analysis of the leader of the Counter Reformation is interesting, it is Luther who more fre-

quently occupies the center of the stage. It is a worthwhile study and will repay careful reading by both Protestants and Catholics. —John A. O'Brien, Ph.D., Notre Dame, Indiana.



### Conclusions

The open mind never acts: when we have done our utmost to arrive at a reasonable conclusion, we still, when we can reason and investigate no more, must close our minds for the moment with a snap and act dogmatically on our conclusions.

The man who waits to make an entirely reasonable will dies intestate.—Bernard Shaw.

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# Correspondence

## Professional Secrecy

Could we have a little further discussion on your editorial about the psychiatrist who revealed professional secrets about the two defectors while he was testifying before a congressional committee?

I read of the move of a medical association to censure the psychiatrist for this action but at the time of reading of this proposed censure, I came to the conclusion that this was one instance, at least, of a just cause for revealing a professional secret.

For the most part, my experience has been that some psychiatrists are absolutely disgraceful in keeping professional secrets, but it seems to me that the common good here outweighs the right of the individual. The condition of the two defectors should be made known, it seems to me, because they are but indicative of a substantial weakness in our national security. The "moles et concubines masculinorum" that St. Paul speaks of in his first letter to the

Corinthians seem to have formed a ring or rings in highly sensitive parts of the government and this should be made known to legitimate authorities. The perils to our country are so great as to more than counterbalance the individual's right to secrecy.

I am willing to be convinced of your position but at the moment still believe that Doctor Schilt was justified.

In Christo,  
Incertus  
Miami

## 'The Catholic Statesman'

It was with absolute astonishment that I read "The Catholic Statesman" in the October issue of THE PRIEST. If we are to accept the "reasoning" in this piece, the only possible conclusion is that the Catholic senators are: 1) against sound money and for inflation, 2) for waste and against economy, 3) in favor of government interference and against private competition, 4) in favor of



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# Correspondence

central government against local government, 5) against private ownership in favor of government ownership, 6) in favor of coercion and against individual liberty, 7) against national security. This is sheer malarkey. And as for the little spiritual nosegay at the end of your meditation, are we expected to draw the conclusion that our 13 Catholic senators are not sincere Catholics?

Come now, these 13 senators are undoubtedly in disagreement with you as to the means suited for attaining the ends which we all want for our country, but it is hardly possible to believe that they are guilty of the things of which you accuse them in this article. Could it be that your little meditation was inspired by the fact that all 13 of the Catholic senators just happen to be Democrats? Too bad Senator Goldwater isn't a Catholic. You could point to him with pride.

Yours sincerely,  
John Maguire, C.S.C.  
Associate Editor  
Ave Marie  
Notre Dame, Indiana

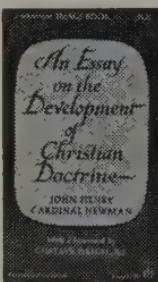
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**Sen. Hartke  
a Lutheran**

ON page 841 of the October PRIEST you list Senator Hartke of Indiana among our Catholic Senators. If you will check this more closely, I am sure that you will find that he is a Lutheran. He married a Catholic, Miss Tiernan of Richmond, Indiana, and I baptized their first child there.

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# Correspondence

Since then I have heard that she and the four children now belong to his Lutheran church. In fact, on the Sunday before his election, Mrs. Hartke announced on television that the entire family attends services at their Lutheran church every Sunday.

Very sincerely,  
Robert J. Walpole  
Sacred Heart Church  
Jeffersonville, Indiana

## Skiing, Anyone?

THE location of our new retreat house in the heart of Michigan's best ski slopes has occasioned requests from priests about the possibility of making this their

headquarters for a ski vacation. Lodging, Mass arrangements, and meals for 40 priests are available during January and February. A letter or phone call will bring further details.

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## Pray for the President

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Now we have a serious task

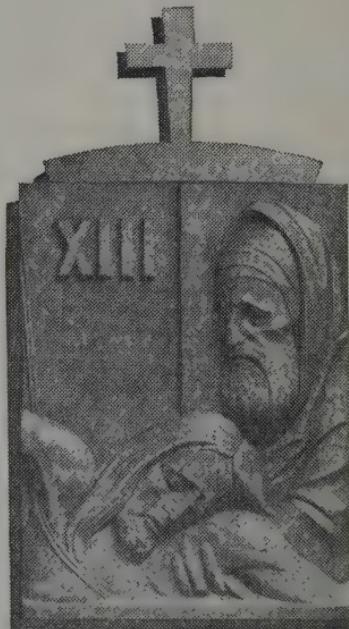
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# Correspondence

ahead of us: To obtain from the Holy Spirit for President-elect Kennedy an abundance of divine guidance and assistance, that he acquits himself honorably and nobly, and in plain words "does a good job" and is a credit to his Church in the doing.

Wouldn't it be a fine thing if all of us priests began at once to insert in all our Masses in the "memento of the living" the name "John F. Kennedy"?

If you think this a good idea, could you help spread it to all the priests in the land? Priests not reached through your own magazine could be reached through other priests' publications.

Sincerely in Christ,  
Pennsylvania

## Fund Raising: A Layman's View

I would like to read your views on the idea of having a professional fund raiser come in to raise parish funds. Personally I think the pastor worthy of the title should be able to encourage and inspire his people to do what is needed. A professional fund raiser is interested in only one thing — his commission check; and while it is true that they manage to get the money pledged, how much damage do they do to the people who make up the parish? How much do they undermine the spiritual condition of the parish?

Our parish recently announced plans to build a new church. A professional was hired. Our pastor did everything the "pro" told him to do. He insulted everyone's

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# Correspondence

sense of responsibility by letting us know from the beginning he knew we would let him down. For five weeks he spoke 45 minutes about the meddlers and campaign wreckers and then rushed through the Mass in 15 minutes. Luckily, I was out of town one week and felt like I was in a Catholic Church again if just for a week.

As the campaign took form, the "pro" enlisted the names of leading executives and professional men. They made large pledges and then asked others to do as well. Finally a fellow came to my house and offered me a position on the team as a pledge captain. I told him I would be glad to help, what did he want me to do?

"Well, before you can be a captain, you must pledge \$1,000."

I told him I could not possibly donate that amount. My wife and I discussed the matter for weeks, and by cutting corners, etc., we decided to pledge \$600.

This was not enough to qualify me for a captain and I said I was sorry but I wasn't interested in titles anyway. My home is in a bad state of repairs, I pay \$150 per year tuition for two children in elementary school. Up until now I have been very active in church affairs. I thought and still do think that I am doing more than most.

Then several weeks later a captain came to my home for my pledge as a working member. He had a slip marked \$1,000 as my fair share. I told him I had already told one fellow I could not possibly give that amount and I made my \$600 pledge (which I

would have made anyway, but now this is reduced by the amount of "pros" commission).

I was then "indoctrinated." The "pro" told us to twist the donor's arm, how to gouge those extra dollars. The whole process left me sick. At the moment I have no desire to help out at any affairs. I seriously wonder if the Catholic Church is behind this pressure-giving and if so how it can do so in good conscience.

## Snubbed By the Pastor

I have given this situation a lot of thought. Our pastor's actions these past few weeks leave a lot to be desired. After my refusal to be a captain, he had walked right by me without speaking. This is not Christlike. Several parishioners have talked to me and from their discussions I realize that what I thought was told in confidence to the captain was discussed in their meeting. I do not think this is right. These wild utterances do no one any good and with everyone knowing everyone else's business I think the parish as a whole is ruined and weakened. What does the "pro" care? He has his check and is gone. Our pastor has the church. But does he have his parishioners?

Frankly it will be a long time before I offer anything besides monetary aid, as that seems all he wants. My faith has been badly shaken after 40 years. Personally, I think professionals are not the answer. I think a good pastor needs no outside help. He should be able to inspire his people to give what is needed. Incidentally, I found out in this campaign that very little is known about the parish membership. One fellow marked down for \$1,000 turned out to be a senior in college. Another

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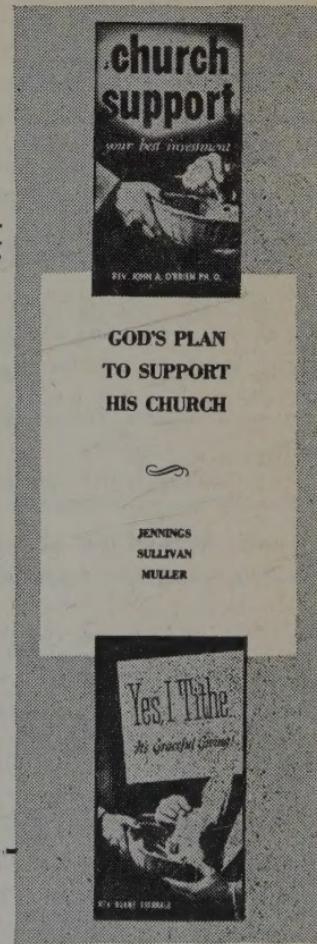
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# Correspondence

.....  
down for \$500 was living in abject poverty. At the fund turn-in I heard the pastor tell one collector that if he took along his blackjack it would help loosen the pocket-books. This did not seem Christ-like either, even if in jest.

I have asked God to show me the light on this, to help me, but I cannot seem to see this as the correct way to raise funds. At the moment I am spiritually numb and hope you can in your column say something to make me a better Catholic.

H. A.  
Indiana

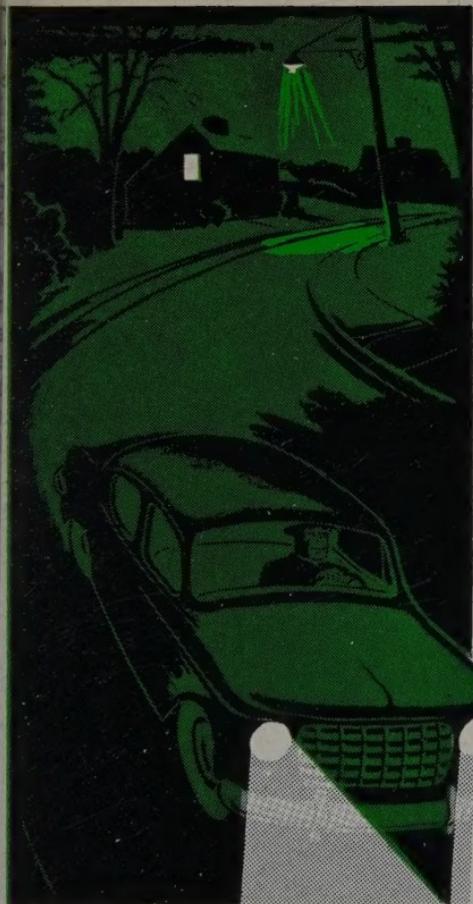
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## The Holy Hour

[N my estimation it is regrettable that so few churches are using the booklet "Five Holy Hours," by Rev. Bernard Weigl. In my enthusiasm, after using this booklet only briefly, I would like to recommend it for all parishes. It certainly fulfills a great need. Its tone is correct; its variety, refreshing.

One modification I have made: the four psalms are read by someone appointed in the congregation; secondly, the prayer following the Nicene Creed is recited by the priest alone. This lightens the burden on the average congregation to just the right degree and, incidentally, introduces a pleasing note of "audience participation."

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Cordially,  
Oklahoma Pastor



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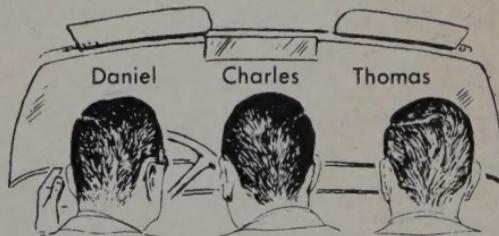
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